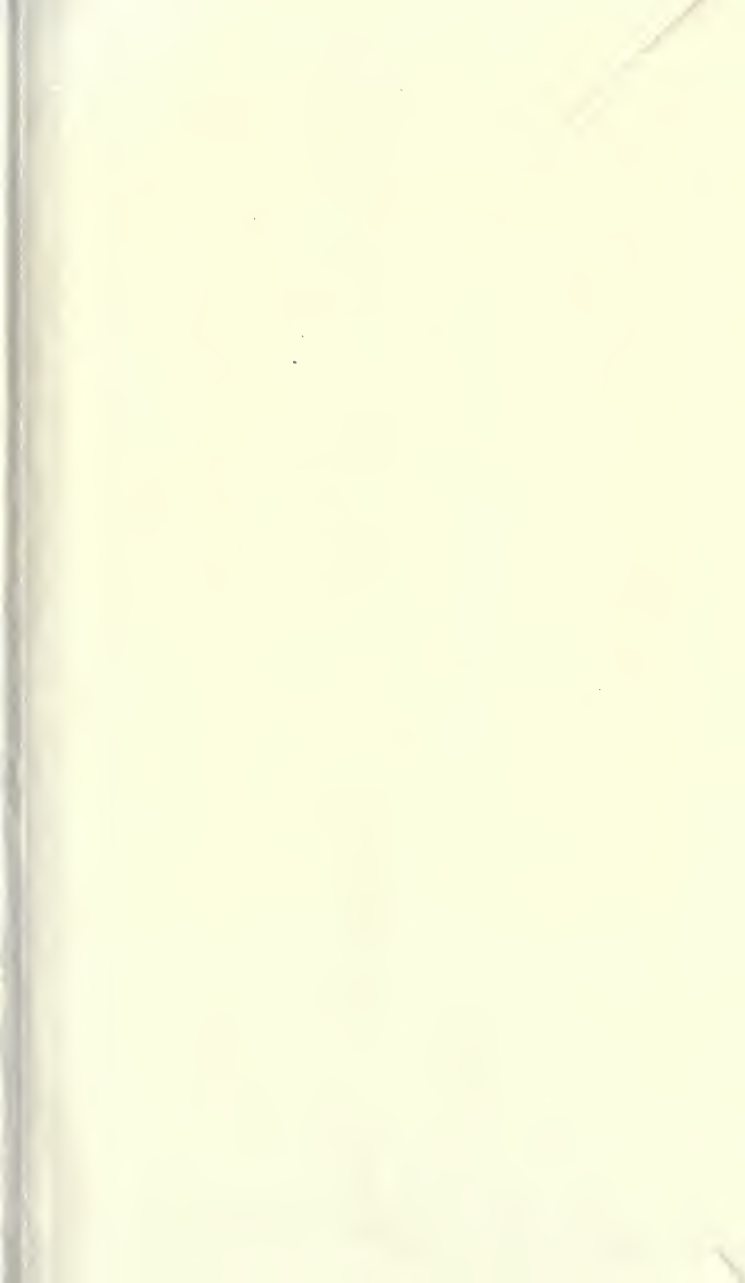




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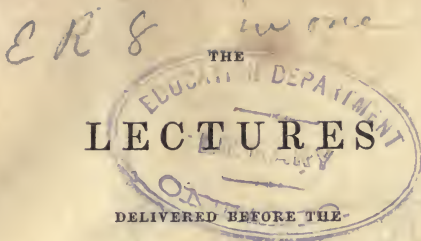
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AMERICAN INSTITUTE OF INSTRUCTION,

AT

NEW BEDFORD, AUGUST 17, 1842.

INCLUDING

8841
THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

BOSTON:
WILLIAM D. TICKNOR,
Corner of Washington and School St.

1843.

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AMERICAN INSTITUTE OF INSTRUCTION.

THIRTEENTH ANNUAL SESSION.

Journal of Proceedings.

NEW BEDFORD, *August 17, 1842.*

The meeting was opened with prayer by the Rev. Mr. Peabody, of New Bedford.

The Introductory Address was delivered by Dr. Alonzo Potter, of Union College, Schenectady, N. Y.

Messrs. Greene, of New Bedford, and Kingsbury, of Providence, were appointed a committee to seat ladies and strangers.

Messrs. Thayer, Leach, Solomon Adams, Cushing, Kingsbury, Fowle, and Robinson, of Freetown, were appointed a committee to nominate officers.

Adjourned.

Afternoon.

At 3 o'clock, Professor Sears, of Newton, delivered a Lecture on the "*German Philologists.*"

The Records of the last Annual Meeting were read by the Secretary;—also the Constitution of the Institute. The President then made some statements in regard to the objects and previous doings of the Institute, which were continued by Messrs. Thayer and Greenleaf. Let-

ters, expressive of continued interest, from Vice Presidents Kimball and Pettes, were also read.

Adjourned.

Evening.

The Institute came to order at 7 $\frac{3}{4}$ o'clock. The first question on the printed list was discussed, viz: "*Is Specific Education necessary for Teachers?*" Remarks were made by Messrs. G. B. Emerson, Robinson, Greenleaf, of Bradford, Robbins, of Rochester, Ladd, of Westport, Howe, of Boston, and Congdon, of New Bedford.

Adjourned.

Wednesday, August 18th.

At 9 o'clock, a Lecture was delivered by the President, G. B. Emerson, on *Moral Education*.

At the close of the Lecture, on motion of Mr. Thayer, it was *Voted*, that the thanks of the audience be presented to Mr. Emerson, for his highly valuable and interesting Lecture; also, on motion of Mr. Thayer,

Voted, that five thousand copies be printed forthwith, for gratuitous distribution in this Commonwealth.

A recess of ten minutes was then taken; after which Dr. S. G. Howe, of South Boston, delivered a Lecture on "*The Philosophy of Language.*"

Messrs. Thayer and Fowle were appointed a Committee to attend to the publication of Mr. Emerson's Lecture, and empowered to act in the premises according to their discretion.

Mr. Thayer, of the Nominating Committee, read the Report of the Nominating Committee, which was accepted.

Adjourned.

Afternoon.

At 3 o'clock, a Lecture on the *Girard College*, sent by Mr. E. C. Wines, of Philadelphia, was read by the Secretary, the author being unable to attend.

The Institute then proceeded to the choice of officers, and the whole list reported by the Nominating Committee was chosen, as follows:

PRESIDENT.

GEORGE B. EMERSON, Boston, Mass.

VICE PRESIDENTS.

John Pierpont, Boston, Mass.

Daniel Kimball, Needham, “

Gideon F. Thayer, Boston, “

Joshua Bates, Middlebury, Vt.

Jacob Abbott, Farmington, Maine.

Horace Mann, Boston, Mass.

Peter Mackintosh, Jr., Boston, Mass.

John Kingsbury, Providence, R. I.

Elipha White, Johns' Island, S. C.

Samuel Pettes, Brookline, Mass.

Nehemiah Cleveland, Newbury, Mass.

Dennison Olmstead, New Haven, Conn.

Theodore Edson, Lowell, Mass.

Charles White, Owego, N. Y.

Andrew S. Yates, Chittenango, N. Y.

Benjamin Greenleaf, Bradford, Mass.

Samuel M. Burnside, Worcester, “

John A. Shaw, Bridgewater, “

Elisha Bartlett, Lowell, “

Samuel G. Goodrich, Roxbury, “

Charles Brooks, New York.

Stephen C. Phillips, Salem, Mass.

Thomas Kinnicut, Worcester, Mass.

John A. Pierce, Detroit, Mich.

Cyrus Pierce, Lexington, Mass.

William Russell, Boston, “

RECORDING SECRETARY.

Thomas Cushing, Jr., Boston, Mass.

CORRESPONDING SECRETARIES.

S. G. Howe, Boston, Mass.

Daniel Leach, Roxbury, Mass.

TREASURER.

William D. Ticknor, Boston, Mass.

CURATORS.

Thomas Sherwin, Boston, Mass.

Josiah F. Bumstead, “ “

Nathan Metcalf, “ “

CENSORS.

Charles K. Dillaway, Roxbury, Mass.

William J. Adams, Boston, “

Joseph H. Abbott, “ “

COUNSELLORS.

Theodore Dwight, Jr., New York.

Emory Washburn, Worcester, Mass.

David Mack, Northampton, “

William Barry, Framingham, “

Thomas D. James, Philadelphia, Pa.

Alfred Greenleaf, Brooklyn, N. Y.

Nathan Bishop, Providence, R. I.

Henry Barnard, 2d, Hartford, Conn.

Luther Robinson, Boston, Mass.

A. B. Muzzey, Cambridge, “

Edward B. Hall, Providence, R. I.

Thomas A. Greene, New Bedford, Mass.

A Lecture was then delivered by the Rev. A. B. Muzzey, of Cambridgeport, on “*The Schoolroom as an Aid to Self-education.*”

Adjourned.

Evening.

Mr. Thayer called the meeting to order at $\frac{1}{4}$ of 8 o'clock. The fifth question on the list, viz: “*Ought children under eight years of age to be kept still when not employed upon their lessons,*”—was taken up for discussion. Remarks were made by Messrs. Greenleaf, of New York, Mann, Nott, Baker, of Conn., Bishop, Fowle, Greenleaf, of Bradford, and Emerson, of Boston.

The “*utility of the blackboard*” was then made the subject of discussion, and remarks were made by Messrs. Emerson and Baker.

Adjourned.

Thursday, Aug. 18.

The meeting came to order at 9 $\frac{1}{2}$ o'clock. It was

Voted, That when the Institute adjourn at noon to-day, it adjourn to meet at the Town Hall, this evening, at 7 $\frac{1}{2}$ o'clock, for discussion. A Lecture was then delivered by Mr. William H. Wood, of Cambridge, on the “*Moral responsibility of Teachers.*”

After which the President informed the Institute that he had received a communication, apparently from a lady, which the Institute voted to hear.

The President accompanied the reading of it with many highly valuable comments and suggestions; after which, it was

Voted, That it be recommended to the Censors to publish the communication, and, if possible, the remarks of the President.

The Secretary having obtained leave of absence for the remainder of the session, Mr. Edward M. Gardner, of Nantucket, was appointed Secretary *pro tem*.

On motion of Mr. Thomas A. Greene, it was

Voted, That all persons who may now be present, in pursuance of a notice contained in the Common School Journal, for the Bristol County Common School Convention to assemble at this time and place, be invited to unite with us, and participate in the proceedings of this meeting.

At 11 o'clock, Mr. Mann delivered an Address on *District School Libraries*.

Adjourned to 7½, P. M.

Evening.

The Institute met at 7½ o'clock, according to adjournment.

The subject of "*High Schools*" was taken up and discussed by Messrs. Emerson, Congdon, Bishop, Gardner, Mann, and Arnold; Mr. Baker, having been called for, made some remarks, after which the question was laid on the table.

On motion of Mr. Thayer, of Boston,

Voted, That the thanks of the Institute be presented to the gentlemen from whom we have received the course of instructive and interesting lectures of the present session;

Also,

To the Committee of Arrangements, by whose agency the lectures were secured, and other duties performed.

Voted, That the thanks of the Institute be presented to

the citizens of New Bedford, for the use of the Town Hall.

Also,

To the proprietors of the North Congregational and First Baptist Churches, for similar courtesies in offering us the use of their respective places of worship for our lectures and discussions.

Mr. Congdon, of New Bedford, made some remarks, expressing the gratitude of the inhabitants of New Bedford, for the visit of the Institute, which were responded to by the President; after which the Institute

Adjourned *sine die*.

T. CUSHING, JR., *Rec. Sec'y.*

ANNUAL REPORT OF THE DIRECTORS.

Agreeably to custom, the Board of Directors take this opportunity to present their Annual Report to the Institute. They are happy to be able to give a favorable account of its condition and prospects.

The treasurer's report shows an expenditure during the past year of \$219,02, and a balance on hand of \$502,62. This balance on hand is the largest that has ever been found in the treasury, and is quite worthy of record in the annals of literary societies. This handsome sum will enable the Institute, perhaps, to adopt some new modes of usefulness, such as the publication for gratuitous distribution, of some of the most useful lectures, or other matter connected with the subject of education.

The report of the Curators informs us that they have hired a room for the Institute over the bookstore of Mr. William D. Ticknor, corner of School and Washington Streets, for holding the meetings, and for the use of the members of the Institute. The rent is at the rate of \$50 per annum. They also report that they have prepared a catalogue of the Library, and that the whole number of books, including unbound pamphlets, &c., is 1235.

The Censors report that they made an arrangement with Mr. Ticknor to publish the lectures delivered last

year in a duodecimo form, and at an expense to the Institute of ninety-nine dollars and thirty-eight cents.

After due deliberation, it was decided to hold the Annual Session for the present year in the large and flourishing town of New Bedford. This section of the State was as yet unvisited, and the Directors felt encouraged by the accounts received of the good effects of the visits of the Institute to the other sections of the State, to try a new field of action. They had assurance that there was room for its efforts in Bristol county, and were promised a warm reception. They doubt not that their selection has met the approbation of the Institute, and will produce useful results.

It seems unnecessary, at the present time, to recapitulate what has been accomplished by our Society. Our twelve volumes of Lectures, containing the results and suggestions of the most eminent teachers and literary men, already known and quoted with high respect in Europe, are a lasting monument to its efforts. In addition to these, we may congratulate ourselves upon having been instrumental in the establishment of the Board of Education, of Normal Schools, and many other means of improving and extending popular education. Remembering these things, let us not be discouraged, but seek out new modes of usefulness, and try to carry the standard of education to the highest possible point.

Very respectfully,

T. CUSHING, JR.,

For the Directors.



LECTURE I.

ON

MORAL EDUCATION.

BY GEORGE B. EMERSON,

PRESIDENT OF THE INSTITUTE.

THE subject assigned to me by the Committee of Arrangements is Moral Education. It seems to be generally admitted, that no part of education is so important, and none so much neglected, as this. Such is the language of the school returns in this State; such is the testimony of those who have visited the Common Schools in the other States, and of all who are acquainted with the course and manner of instruction, wherever the English language is spoken. This is at once an encouraging and a terrible admission. It is encouraging, because the first step towards the correction of an evil, is to admit its existence and its enormity. But it is terrible to know that, with all our boasted advancement, we still fail of this great and all-important end. To neglect the moral ele-

ment, while we cultivate the lower propensities and the intellect, is to mistake the plan of the Creator, who, in making man, has endowed him with all the faculties of a brute, and all the capacities of a demon, but has made him a little lower than the angels, by lighting within him that flame which burns with an ethereal light, significant of its heavenly origin; it is to let this celestial flame go out, while we minister fuel to the consuming fires of the brutal and demoniacal parts of our nature.

To come forward to point out the fearful mistake we have made, and to presume to show how it may be corrected, should need, I am aware, an apology. While there is a class of men, whose high office it is to educate our moral and spiritual powers, to reinstate conscience on its throne, and show us how all else should be brought into subjection to it, it would have been much more fit that one of this class should now occupy this place, and teach us this lesson; and I cannot but feel how much more reverently, on such a subject, you would have listened to his voice. But they have done their part of the work. The great truths have been clearly declared. The high principles have been eloquently laid down. An humbler but not less essential part is ours; not to reason out new truths, not to bring new illustrations, but to draw conclusions which may be applicable to the daily duties of our life, and faithfully, wisely, and courageously, to apply them.

In treating this subject, we shall first endeavor to ascertain what is to be done. What is the moral education at which we should aim? In the second place, What have we to act upon? And lastly, how shall we effect our purpose.

What, then, is moral education ? It is to awaken conscience, to give it activity, and to establish the pre-eminence which belongs to it among the feelings, propensities, and powers, of the human mind and character.

It comprehends moral instruction and moral training, the teaching what the duties are, and the formation of moral habits. It is the education of the conscience which has been chiefly neglected ; yet this, more than any other part of our nature, should receive, from the beginning, constant and careful attention.

An examination of what we are to act upon, will show the truth of this position, and indicate an answer to the third question, How is it to be effected ?

Whatever may be our object in teaching, whether it be merely to teach reading, writing, and arithmetic, or, in connection with them, to communicate information which shall be useful to our pupils in future life ; or the higher one of disciplining the powers of the mind, so as to give them their greatest energy and activity ; or this highest object, of adding to all these an education of the moral nature, which shall make our pupil come forth prepared for action, full of respect for right, and of reverence for the Author of right, and fitted “ to perform, justly, skilfully, and magnanimously, all offices, both private and public ; ”—whatever view we take of our duty, we must act upon the mind, and it would seem to be essential that we should know something of the mind on which we would act ; of the human character, of all its elements, as they exist in the constitution of a child.

Here is the most complex and curious piece of machinery ever made,—the work of a hand divine ;—

“ How noble in reason ! how infinite in faculties ! in

form and moving, how express and admirable ! in action, how like an angel ! in apprehension, how like a god !"—Can the knowledge of this come to us intuitively ? I exhort you to make it a study. What study can be more worthy or more suitable ? Remember, it is not many things, but one,—one wonderful machine of many parts,—all so related as to be dependent on each other ; all essential ; each unintelligible without some knowledge of the rest. All must therefore be known,—body, mind, soul,—if you would act, with any hope of success, on the highest.

If you were about to engage, in a capacity higher than that of a day laborer, in any other pursuit than that of teaching, would you not set yourself at once to understand what was the object which you should endeavor to have in view, and what the machinery by which you could attain it ? If you were going to manufacture woollen goods, you would wish to understand the nature of the raw material, the processes and machinery by which it is to be acted on, and to judge of the quality of the article you wished to produce. Will you do less, when the mechanism with which you are to operate is the work of an Infinite Architect ? and the web to be woven is the rich and varied fabric of human character ?

If you were about to engage in agriculture, you would take care to inform yourself as to the nature of the soil, its adaptation to the various kinds of grain and vegetables, and the season of the year at which, in this climate, it is most proper to prepare the ground, to plough, to sow the seed, and to reap and gather into the barn. Will you take less care, when the soil is the human soul, the

seed is the word of life, the harvest, the end of the world, and the reapers, angels ?

If you were going to navigate the ocean, you would wish to know how to judge of the ship, to sail and steer ; you would inquire about the currents that would set you from your course, and the winds that should bear you onward ; you would learn to trace the moon's course among the stars, and to look aloft to the sun in his path, that you might not drift at random on the broad sea, but speed towards your desired haven, as if you could see it rising before you above the blue waves. So much you would do that you might convey in safety a few tons of merchandise ; and all men would hold you unwise if you did less. Shall they not tax you with worse than folly if you make less preparation when your ship is the human soul, freighted with a parent's and a nation's hopes,—with the hopes of immortality,—if you fail to study the currents of passion, to provide against the rocks of temptation, and to look aloft for the guiding light which shines only from Heaven ?

But, to speak without simile, the study of mental philosophy is of the greatest importance to a teacher, in every point of view. If we would exercise the several powers, we must know what they are, and by what discipline they are to be trained. If we would cultivate them harmoniously, in their natural order and proportion, we must know which of them first come into action, which are developed at a later age, and what are the province and functions of each. Without this knowledge, we can hardly fail of losing the most propitious times for beginning their cultivation ; we shall make the common mistake of attempting certain studies too soon, or we shall

make use of means little suited to the ends we have in view.

Important as this study is, it is no more difficult than any other, if, in regard to it, we take the same course which we find the true one in other investigations,—if, laying aside conjectures, dreams, and speculations, we adopt the safe and philosophical rule, to observe carefully and extensively the facts, and draw from them only their legitimate conclusions.

There are three sources from which we are to draw light ; first, the facts of our own consciousness, the most difficult of all to consult ; second, the facts we observe in the mental growth of others, especially of children ; and last, the great storehouse of recorded facts contained in the works of those who, directly or indirectly, have written upon this subject.

I have no thought of going into this wide field of inquiry. I am only desirous of contributing the mite of my own experience to the common treasure of truth in regard to the question before us. I freely confess that, however admirable are the writings of what are called the metaphysicians,—and some of them are certainly among the richest, loftiest, most eloquent, and delightful writers, in the Greek, French, and English languages,—I say nothing of the unknown vast of German metaphysics,—however much of grand conception, of elevating thought, of food for the mind in its highest mood, I may have found, or of speculation which enlarged the boundaries of mental dominion,—I have derived from them little of practical value, to guide me in the daily routine of my duties. Their work has been done. Its effects are in the world ; and it would be vain and idle to deny the good wrought

for humanity by the divine Plato,—the ideal of sublime imagination,—the severe Aristotle,—the close observer, reducing the processes of human thought to the necessary laws of truth,—the all-embracing Cousin, the polished Stewart, the philosophic Reid, the eloquent Brown, and the crowd of others, who occupy the upper air. None, doubtless, have done more than they to advance this very work in which we are engaged ; but in this empty-rean, I have seen no one leading star, upon which I could fix my eyes and go safely over the dark and stormy waves.

To confine ourselves to the one subject before us, the first, so far as I know, who, reasoning from the facts of human nature, and guided by the gospel, has given its true place to the conscience among the elements of human character, is Bishop Butler. His three discourses upon Human Nature place in a clear and prominent light this whole subject of the subordination of the other parts of our constitution, and the preëminence and authority of the conscience,—by which he evidently means the natural sentiment of conscientiousness, enlightened by an examination of our manifold relations, and with its empire enlarged and its action quickened by reflection. All his discourses are of great practical value to the teacher who would teach a code of morals founded at once upon reason and the light of nature, and upon revelation. It is true, they demand serious study, but they richly deserve the profoundest thought that can be given to them.

I would next refer you to the author of a discourse upon the “ Constitution of Man.” I insist not upon the physiological views on which this work professes to have been built. I long held them in derision, and am still

too ignorant in regard to them to have an opinion of any value. I speak now only of the classification of the propensities, sentiments, and faculties, which it contains, and the observations which are made upon them. By these a light is thrown upon the path of the educator which he looked for in vain from any other source.

I would also refer you to the works of the writers upon physiology, particularly to the work of Dr. Combe. So intimately are all the parts of the human constitution connected, and so vitally do the mental and moral depend upon the physical powers, that we can understand either only by studying them in connection with the others. For this reason, the knowledge of the laws of the structure, growth, development, and health of the body, is essential to a comprehension of the corresponding particulars in the phenomena of mind. And in no other way do we learn the all-important law, that every faculty of body and mind, every sentiment and every affection, is to be improved by exercise.

I have pointed out the three sources from which we are to obtain information in regard to that point in the philosophy of mind which is important to us in our present inquiry,—reflection upon what has occurred and is occurring within ourselves, observation upon the facts exhibited by others, and the study of books. From each of these we infer the fact that the conscience begins to act with the very dawn of our faculties, and with it begin the two other essential elements of the moral nature,—love and veneration. Few of us can look back in memory to the time before which we had no feelings of right and wrong, or of affection for our friends, or of reverence for the Author of our being. And though each of these

sentiments manifests itself with different degrees of force in different individuals, yet how constantly do we observe, in children of the tenderest age, an artlessness of truth, a warmth of affection, and a confiding humility and sincerity of reverence, which bring to our hearts the words of the Saviour, "Of such is the kingdom of heaven." We have no epithets for purity, innocence, truthfulness, loveliness, trust, which mean so much as the single word *childlike*; and Jesus, when he would answer the question, "Who is greatest in the kingdom of heaven," "called a little child unto him, and set him in the midst of them." Thus we have light from heaven thrown upon the conclusion which we had drawn from our earliest faint recollections of infancy, from the angelic aspect and first acts of childhood, and from the recorded observations of other men. At this age, then, moral education should begin, and the first teacher must be the mother.

This is not the occasion to dwell on maternal influence. But let it be remembered that it often rests upon the mother to give a shape to the future character. Reverence, truth, love, must exist in her breast, before she can impart them to her child. And perfect physical health, so important to the nurse of her own offspring, is but an emblem of the healthfulness of soul which she should possess. Unless the moral education be early and rightly begun, it will be in danger of beginning wrong at a later period. If, therefore, the mother would save her child from the infinite evils of a perverted education, she must begin herself to educate him aright; she must begin to teach him that heaven-inspired lesson, *to do justly, to love mercy, and to walk humbly with God,*—

that wonderful epitome of duty to which human wisdom has been unable to add. Let the mother see to it that the first words which the child learns shall be words of truth, and that he be not, by act or look, by fear or by bribery, taught the arts of deception.

Justice is of such moment that it must never be violated, in the value of a pin. "Go back," said a Christian mother to her boy, "carry the pin back and restore it; it is not thine." This simple lesson made an impression, which years and the world's wisdom never erased; for nothing is little in the education of a child. And with men, as well as children, a violation of justice, no matter in what amount, is a great violation. Great injury is done to the conscience by giving softening names to bad things. A falsehood should be called a *lie*, and not a *fib*, and any departure from truth should be looked upon as reprehensible. He had studied the boundaries of truth, and the path which leads to falsehood carefully, who said that a child ought not to be allowed to state that as having happened in one window, which had actually taken place in another. Exact truth is the only rule for children.

In regard to the law of affection, it can hardly be necessary to say any thing. A mother's heart is usually right and true on that point, however false and wrong it may be on every other. The union of the law of love with that of justice, in the Christian rule, *Judge not*, is of too great importance to be omitted. The child should, from the beginning, be taught to obey this command. He should be shown that he cannot look into the thoughts of others, or see with their eyes, and that, therefore, what in himself would be a lie, may in his brother be a mis-

take. Thus, from his earliest years, may he be taught not to look at the mote in his brother's eye.

But our business is particularly with the school, and we come now to the consideration of the third question, By what means moral education is to be conducted there. It is necessary, however, to premise one or two considerations. The first is, that of the three classes into which the elements of the human mind are divided, the propensities, which are common to us with the lower animals, the intellectual faculties, and the moral sentiments,—education has to do only with the two latter. The teacher should be acquainted with the existence, nature, and laws of the animal propensities, but it is only as the good man should be acquainted with the second table of God's revealed law, that he may know how they may be repressed. They are ready enough, of their own nature, to come into action, and he must be on his guard, lest any thing should be done or suffered which will have a tendency to excite them to activity.

The second observation which I would premise is, that the teacher must have constant reference to the well-known law of physiology, that every part of our constitution, whether of the bodily frame, as our muscles and senses, or mental power, or moral faculty, is to be excited, improved, and brought to its highest perfection, by exercise, upon its appropriate object, begun at the right time, regularly continued, and proportioned in duration and force to the strength and state of the faculty. These conditions of exercise vary with every several faculty, and must be separately studied and ascertained for each.

We have seen that the essential point in moral education is to awaken the conscience, to give it activity, and

to establish it in the preëminence which, by the ordinance of the Creator, belongs to it ; that it comprehends moral instruction,—the teaching what the duties are,—and moral training, or the formation of moral habits ; and we have seen what knowledge of the human constitution is necessary to qualify us to understand and to perform this part of our duty.

What, then, are we to do to *awaken the conscience*, on the supposition that it has not already been done before the child is sent to school ? I say *awaken*, because I believe that instruction can do nothing to create what does not already exist. The conscience is there, at the bottom of the heart ; but it may be that it sleeps. From utter neglect it may have become torpid. The fire kindled by the hand of God still burns ; it is not extinguished, though it may give no light ; it may be dim from a parent's neglect ; it may be smouldering under the ashes of early sin. What shall we do to rekindle it and raise it to a flame ? What have the teachers of righteousness in all ages done ? What the inspired lawgiver and prophets of the Jews ? What did the Saviour do ? He addressed himself directly to the conscience. “ Swear not at all.” “ Resist not evil.” “ Give to him that asketh thee.” “ Be ye perfect.” “ Seek ye first the kingdom of God.”

So must we address ourselves directly to the conscience. But to be felt, the address must come from the conscience. Formal words have no effect. Dull dissertations, or sermons upon duty, serve only to create apathy. Words that burn, must come from a heart kindled as by a live coal from off the altar. A few such words, uttered from a deep and sincere conviction of duty, go to the

conscience, and will hardly fail to arouse it. If the children have been made familiar with the vital moral teachings of the New Testament, it will be sufficient to show, of any particular duty, that it flows naturally from that fountain ; or that a particular vice is forbidden, directly or indirectly, there. If the child be not familiar with these truths, the teacher must hasten to make him so. And for this purpose the lessons of the Great Teacher must be daily read, and their application to the whole circle of human duties pointed out. Moral teaching in school must be essentially like moral instruction in the pulpit. Both must come from the same source. The long and profound discourses of the pulpit are but too seldom fitted to the comprehension or condition of a child ; and there are but too many children to whom the voice of religious instruction will never come but in the school-house. But whoever believes that life and immortality are brought to light in the gospel, must look thither for aid in awakening the dormant energies of the immortal soul.

In thus speaking of the gospel as the great source of moral and religious light, I would not confine others to this alone. If any one finds that he can gain light from other sources, let him obtain it thence. I only say that, for myself, I must first go to Jesus Christ. In his Sermon on the Mount, and in his other discourses, I find instruction which the voice within me assents to and confirms, for which I look in vain to all other beings that have lived. In his parable of the talents, I find a command which comes with more authority, the more I dwell upon it, to cultivate to the utmost every faculty with which I have been endowed ; and this

is the lesson which it may teach others. We must obtain assistance wherever we can find it. Beginning here, we must look through creation and time, interrogate history, and the course of things, and listen to every voice which promises to give us wisdom. For our office is no less than to teach all the laws of nature and of Providence ; those which govern the body and the intellect ; those which relate to our moral and religious nature. We must, therefore, understand and point out our relation to God, the Creator of the body as well as the soul, the Author of all laws,—the material and organic, as well as the mental and moral. And it is only by insisting upon the duty of obedience to all of God's laws, that we can render the empire of conscience coëxtensive with our relations to all of his creatures.

We have next to inquire what tends directly to enlighten and cultivate this moral sense.

The same means by which we have sought to awaken it,—direct addresses to it. In regard to every act, we are to ask, or lead the child to ask, “ Is it right ? ” not, “ Is it expedient ? ” “ Will it be well thought of ? Will it advance me in other men's estimation ? ” but, “ *Is it right ?* ” “ Is it consistent with God's laws ? ” “ Is it kind ? ”

And here I would make a suggestion which is of importance. It should be our object not to impose the laws of *our own* conscience upon our pupils, but to excite theirs to action. The difference is infinite. In one case, we make blind followers ; in the other, independent agents. In the one case, we make respect for our opinions, thoughts, or reason, their guide ; in the other, their own perceptions of right and wrong. In the one case, we

give them a thread, by holding which they may be able to follow *us* as long as we are with them ; in the other, we place within them a guide, ever watchful, and constantly more intelligent, to accompany them through life.

The conscience is to be enlightened by giving *instruction* in regard to the various duties. The child must be first made to understand his relation to the Creator, and a deep sense of *HIS* universal presence must be impressed upon him. *HIS* attributes must be dwelt upon ; his infinite goodness, his all-comprehending wisdom, his boundless power, his holiness, his justice, and the thence resulting duties of habitual reverence and worship. The profanity of children is more frequently thoughtlessness than deliberate impiety, and a desire to offend God. And frequent addresses upon his character and presence, will be more effectual than any thing else to correct it.

Intelligible and striking illustrations of the goodness of God may be drawn from the external creation, the beauty of the fields, the waters, the sky, and the objects which live and move therein, the grateful variations of the seasons, the balmy air, the pleasant light, the happiness of existence. From the same source may be drawn illustrations of his wisdom, and especially from the wonderful structure of our own body. His power is shown in the vastness of the creation, in the sun and stars, and the motions and perfect regularity of all his great works. The sublime account of the creation, in Genesis, and many glorious passages in the Psalms and in the Prophets, may be read to children in school to impress these great truths upon them.

Some of you may ask why I insist upon these common-places of the pulpit. I answer, because I believe,

if such considerations were properly, naturally, and with the unaffected feelings which belong to them, presented to children, they might be made to grow up with an habitual sense of God's presence in his works,—so that all things seen should continually remind them of Him.

Every object in creation is different, and the minister of different feelings and thoughts, according to the view we have been accustomed to take of it. A tree, according as we look upon it, is either a mere tall, growing thing, to be cut into fuel, or sawn into plank, or it is one of the noblest and most beautiful of God's works, rising toward heaven, as should our prayers, bringing the influence of the clouds upon the earth, sheltering cattle beneath its shade, and birds in its branches, ministering, by its shape, its colors, and its motion, to man's sense of beauty, and exhibiting, in its admirable structure, such laws of arrangement, growth, strength, durability, as tax man's utmost wit to understand and admire. Should not children, if possible, be so instructed, as to see whatever of good and beauty there is to be seen, in every part of the creation, so that they may ever walk as in God's temple? Should they not be so educated that their daily and constant associations with the objects which present themselves to their senses, may be on the side of benevolence and happiness, of wisdom and truth? The exalted strains of Milton, Thomson, Cowper, Young, Coleridge, Bryant, and other poets, may be employed for the same purpose. Portions of them, after a full and feeling explanation from the teacher, may be committed to memory,—so that, while the imagination is stored with images of beauty, the memory may furnish fit expression for the feelings they suggest. To a person

so educated, the stillness of night, with the starry canopy above, would not fill the mind with fears of goblins and ghosts, but would raise it to wonder and adoration, and the warm emotions of the heart would burst spontaneously with a rapt, poetic glow, into words,—

“There’s not the smallest orb, which thou behold’st,
But in his motion like an angel sings ;”—

or clothe itself in the sublime expressions of worship,—

“These are thy glorious works, Parent of good,
Almighty.”

And the mountain, in its grandeur, instead of being an image of torrents, dashing down

“Precipitous, black, jagged rocks,”

would,

“Like some sweet beguiling melody,
So sweet, we know not we are listening to it,
blend with the thought,
Till the dilating soul, enrapt, transfused,
Into the mighty vision passing,—there
As in her natural form, swell vast to Heaven.”

Next in importance are our social duties,—those which arise from our relation to our fellow creatures, and which are comprehended in the second great commandment of the New Testament.

These should be daily and regularly explained and enforced. The general neglect of this most important part of education seems to proceed partly from a belief that it is sufficiently provided for by the instruction of parents, and of the ministers of religion. If instruction in social duties were sufficiently given elsewhere, it would indeed be superfluous to insist upon it in school. But this is far

from the case. A large portion of the parents whose children fill the public schools, are either disinclined, or are unqualified, by their want of education, or by the engrossing nature of their occupations, to give suitable instruction in social duties ; or, what produces the same effect, they conceive themselves unqualified. At home, then, the instruction is often not obtained. Neither is it, in very many cases, at church. Many children are of necessity unfrequent attendants at church ; some go not at all,—and to many more, the instructions of the pulpit are not suited. These are usually addressed to grown men ; and if, occasionally, direct addresses are made to children,—such as are present,—they are, naturally and properly, much more occupied with religious than with social duties. A regular course of instruction from the pulpit, upon social duties, adapted to the capacity of children, is, I believe, very rare. This may be right, and I do not mean to say that it is not. But it certainly is not right, that, in a country like ours, regular, systematic instruction in the social relations and duties should nowhere be given. The schools are eminently a social institution. They are provided by law, maintained at the public expense, and intended for the instruction of the whole community in those things which are essential to the public good. They are therefore, especially, on every account, the place in which instruction in social duties should be given.

The discovery has been made, and in some places men have begun to act upon it, that it is better to prevent the commission of crime, than to punish it when committed ; that a merciful code of school laws may be made to take the place of a sanguinary code of criminal laws ;

that good schools are better than bad jails ; that a kind schoolmaster is a more useful member of society than a savage executioner ; that capital instruction is better than capital punishment ; that it is better and easier to teach a boy to love a heavenly Judge, and keep his commandments, than to teach a man to fear an earthly judge, after he has broken the commandments ; that it is pleasanter to spend a long life in the service of God and mankind, and the enjoyment of health and prosperity, than to divide a short life between the poor-house and the prison, and end it on a gallows ; that it is better to prepare men to fill their own pockets honestly, than to tempt them to empty their neighbors' pockets dishonestly.

If these are truths, the teacher has a most important public duty to perform. If it be true that, to form the child, by daily instruction and daily training, to a regard for the laws of justice, integrity, truth, and reverence, so that he shall grow up mindful of the rights of others, a good neighbor, a good citizen, and an honest man, is better and more reasonable, than to leave him in these respects unformed or misled, and to endeavor afterwards to correct his mistakes and enlighten his moral sense by the weekly instructions of the pulpit, and the influence of the laws of the land ;—the teacher *must* give regular and systematic instruction in social duties. If these are truths, the teacher *has* a great work to perform. He has to lay deep the foundations of public justice. He has to give that profound and quick sense of the sacredness of right, and the everlasting obligation of truth, without which, law will have no sanctity, private contracts no binding force, the pulpit no reverence, justice no authority. If these are truths, and if it is a greater thing to

form than to reform, it becomes all parents to look to it, what manner of men they have for their children's teachers.

The question recurs, How shall this moral instruction in social duties be given ?

Cases are continually occurring, in every school, of the violation of these duties in the intercourse of the children with each other. These should never be allowed to pass without the lesson which they suggest. A boy may be easily made to understand, that if he injures the property of another, or defaces the school-house, he as really violates the law of property, as if he took money, since he subjects somebody to an expense, which is pecuniary, and also gives trouble ; and if this were fully explained, such offences would cease to be so common. The same may be said of the petty thefts of books, pencils and pens. They are committed because the offender is not made to understand that they are of the same complexion as stealing the money, by which these articles were purchased. These are not small matters. A child allowed in the commission of such sins, will be in danger of going on, by imperceptible degrees, to those more considerable offences against property, against which is denounced the rigor of the law. It is found that great numbers of those boys, who are sent, by a decree of the courts, to the House of Reformation in Boston, for offences which subjected them to imprisonment, took their first lesson on the wharves, where they supposed they were not seriously violating property, by taking a little molasses from a cask, or a little coffee or sugar from a bag or box. They reasoned correctly, doubtless, when they said, that if there were no harm in taking a

little molasses on a stick, there could be none in taking a little more in a tin measure, and carrying it home to their poor mothers. And, if there were no harm in taking it from a wharf, there could be none in taking it from a grocer's shop. But here the law steps in, and declares that to be now criminal which before had been innocent,—such a change having been produced in the nature of right and wrong, by a hogshead of molasses' crossing a wooden threshold ; and the boy who, many a time, had taken a gill from the bung with impunity, is condemned, for taking four gills at once, to three months' imprisonment,—a sentence which is commuted, by the lenity of the court, to a five years' residence at South Boston. The boys reasoned correctly ; their only mistake was in supposing that they could take any amount, however small, of another person's property, without guilt ; and all this could have been made as clear to them at school, as it is to you or me. Not that I would recommend this process of tracing to consequences. The delicate conscience of a child is quick enough to perceive, if it be once aroused, that the real sin is in violating property at all, and that the amount makes no difference in the real nature of the crime. And it is not conscience, but a base, earthly prudence which you address, when you teach a child to beware, not of sin, but of the jail or the gallows. Even this low motive it may be necessary sometimes to bring into operation ; but let it be understood that this is not moral instruction, but prudential,—no better than that of the savage Spartan, Beware *how* you steal.

The *lessons* of school present frequent occasions for moral instruction. History abounds in them. History

has been described as philosophy teaching by example. It might be called moral philosophy so teaching ; for there is no more suitable vehicle of moral instruction. And, unless taught under the guidance of a moral principle, the study of most periods of history is of very doubtful value. Take the Roman history, for example, which enters so largely, in one shape or another, into the course of study of those who receive what is called a liberal education. Julius Cæsar, in his account of his wars in Gaul,* coolly tells us, on one occasion, that he determined to cross the Rhine, that is, to invade Germany, for several reasons ; the best of which was, to strike terror into the Germans, by showing them that the Romans could and would invade them if they chose,—and a second, to punish a nation who had had the temerity to tell him, what was certainly true, that he had no rights on their side of the river, and they should there do as they pleased. He accordingly builds a bridge, and goes over into Germany ; and though he cannot find the free nation whom he had seen fit to consider his enemy, he burns all the villages and houses he can find, destroys the harvests, and having, he says, gone far enough for his glory and advantage, he returns and breaks down the bridge. Now, it is common to spend time and take pains to explain the construction of this famous bridge. But what must be the moral effect of this history, if not a word is said of the violation of right by invading an independent nation, or of the atrocity of this wanton destruction of villages and harvests ? Again ; a Roman, who is often held up as a model of the old Roman virtue, was wont to conclude

* *De Bello Gallico*, iv, 16, et seq.

all his speeches with, "This I say, and that Carthage should be destroyed!" What must be the effect upon the moral sense of the learner, to read, without any remark from his teacher upon their violation of humanity, these truculent words, uttered by a man who is pointed out to his admiration, in regard to a city, to destroy which the Romans had no more right than we have to invade China?

The morality of the Roman poetry and mythology is still less questionable. How often has the friendship of Nisus and Euryalus been extolled! The only story we have of them is of their stealing, in the darkness of night, into the enemy's camp, and, after having glutted their appetite for blood, by the murder, in sleep, of numbers of their enemies, of being discovered and put to death, in consequence of carrying off the spoils. What must be the effect of passing such a scene without a comment, speaking only of the fidelity of their friendship, and saying nothing of the savageness of this midnight murder!

Similar observations might be made on the character of most of those who figure in heathen history and mythology, both gods and mortals. And is the history of Christian nations much better? Or the writers of modern history, the Humes, and Gibbons, and Voltaires, by whom we are taught the great lessons of history,—are they safer moral guides? Would you, therefore, exclude ancient and modern history, and the literature of antiquity, from the circle of liberal studies? By no means. The same rule would exclude a greater part of our own history. The story of our intercourse with the Indian tribes about us, a story of systematic encroachment,

wrong, and injustice, has been and is told by writers calling themselves Christian, in a spirit which will hardly gain in a comparison with the moral tone of Cæsar's Commentaries, and which often falls short of the honest faithfulness of Tacitus. These books must be read, but it is the business of the teacher to stand by, and, pointing to the gospel, to show constantly wherein the character of the event or actor falls below that standard.

This teaching of moral truth by details is a duty of which any faithful Christian teacher is capable.

But moral instruction is too important to be left to the occasions that may occur in the business of the school, or to those that may be presented by the studies that are pursued. The moral sentiments are the highest of our faculties, and their education should form an integral part of the teacher's plan. Systematic moral instruction can be given only by assigning, in the arrangements for each day, an hour at which attention shall be exclusively given to it. For this purpose, the teacher must provide himself with some good treatise on moral philosophy, like Wayland's or Parkhurst's, and, selecting a portion, prepare himself for each lesson by careful study and thought upon some one particular point. Instruction from such a human source should have authority given it by quotations from the Scriptures; and a diligent searcher of the Scriptures will not find it difficult to discover passages bearing upon every point of human duty. The course I would recommend is one which I have myself pursued for some years, and which I find adapted to the end in view. It is to begin each day by reading a portion selected from the New or Old Testament, accompanying it with observations upon the particular duty which I wish

to enforce. These observations need not, and should not, occupy more than five or ten minutes. In this way the great cardinal duties may be more or less fully explained in the morning exercises of ten or twelve weeks. A course of instruction intended to cover a larger period may be more in detail, and extend to a greater number of particulars. The great danger to be guarded against in these lessons is formality. They lose their value as soon as they cease to be earnest.

The third class of duties in which a child should be instructed, includes personal duties,—his duties to himself. These duties are of great importance, as it is upon a knowledge of and obedience to them, that the happiness of his existence will depend. These duties are comprehended in self-knowledge, self-control, and self-culture. In regard to these, more instruction is needed, and less is usually given, than in regard to either of the other two classes. To urge us to discover and perform our duties in this respect, the deep-seated desire of happiness, the strongest and most universal of our desires, seems to have been implanted. Yet so deplorably have these duties been overlooked, so lamentably have they been disregarded, that we are almost ready to conclude that this strong desire has been implanted, as the voice of antiquity, *Know thyself*, has been uttered, and the command of Christ been given,—all equally in vain.

Self-knowledge implies a knowledge of the body and its powers, of the nature of the animal desires, appetites, and passions, of the intellectual faculties, and the moral sentiments ; of the laws of the health of all these parts of the system, and of the modes by which each is to be controlled or cultivated. But why, it may be asked,

make a knowledge of the body and of the laws of physical health a part of self-knowledge? Who is the Creator of the body? Who established these laws of health? One would think, from the slight manner in which we often find a knowledge of the body and its laws regarded, that it was a common opinion that "some of nature's journeymen had made men, and not made them well,"—so far as the body is concerned. But if the body be really God's workmanship, its laws must be God's laws, and worthy of man's, or at least of children's, study.

The body was made by God as the dwelling-place of the soul, and they are so connected that the health of the one depends upon the health of the other. A person fully convinced of this will feel that he has no more right to violate the laws of the health of the body, than he has to violate the moral laws, or those relating to the health of the soul. If these laws were universally taught, and the conscience made to recognize them, we should soon cease to see,—a sight by which we are now so often shocked,—good and religious men sacrificing the body, and with it their usefulness to their fellow-men, by deliberate violations of the laws of that Great Being, to whose service they profess to have devoted themselves, body and soul.

The next part of personal duty is self-control. The child should be early taught that there are parts of his nature which he has in common with the brutes; that these,—the animal propensities,—good within certain limits, tend always to excess; a portion of them tempting him to beastly sensuality, another portion to falsehood and to savage rage and cruelty; that a great lesson he is to learn is to keep these passions and appetites under the

control of the higher parts of his nature, his enlightened reason and conscience ; and that the Saviour has given instruction of infinite value, when he taught that out of the *heart* proceed evil thoughts, and when he pronounced a blessing on the pure in heart ; thus establishing the rule of the wise man of old, “ Keep thy heart with all diligence.” The instruction he obtains from examining his own structure, and that obtained from revelation, confirming each other in this striking manner, the child will be prepared to admit the duty of self-control ; he will understand how he may exert it, and that it is his highest interest to exercise it.

The duty of self-culture is an inference from the knowledge of the powers with which man is endowed, and the consideration that these are the gift of God, and that it is his will that they should be cultivated and improved to the utmost. The child should be taught that he has a great variety of faculties, each of which has some object in the external world of things, or in their Author, towards which it is naturally directed ; that all are improved, almost indefinitely, by exercise, and that happiness is made by the Creator to consist in the exercise of the faculties upon their appropriate objects. What kind of information is likely to be more practically useful than this, not in procuring wealth, but in securing that on account of which wealth has its only value,—happiness ? We should convince a child that he has within his own nature, at his own control, and almost independent of external circumstances, many sources of happiness which will certainly yield it, if allowed to flow in their natural, appointed channels. We should show him that the objects of his faculties are in the things

about him, in his fellow-creatures, in the Creator himself ; and that he will miss a great happiness for every one of these faculties which he neglects to cultivate ; that, if he neglects them all, he will have, instead of exhaustless sources of enjoyment, bringing him good from every quarter, only a deep sense of unsatisfied desires, of vague, useless longings, which at last will make life itself seem to be one long, sad scene of bitter disappointment. What knowledge, which we can communicate, will be more likely to lead him to become a useful man, and a good citizen, than a conviction that one of his highest faculties has the happiness of his fellow-creatures for its object, and that if he prepares himself to live, and does live, a life of active benevolence, he will derive from it constant and elevated pleasure, which he forfeits and loses by a life of selfishness ? What more likely to lead him to strive after perfection, than to show him, what he will soon feel in his own consciousness to be true, that one of the noblest of his faculties was given him to lead him to glorious conceptions of the beautiful, the excellent, the pure, the perfect, and to enable him to obey, and to find delight in obeying, the divine command, “ Be ye perfect even as your Father in heaven is perfect ” ? Or what kind of instruction is better adapted to make him hold it a reasonable service to reverence and worship the Infinite Being, than to know that that Being has placed first and highest in his child's nature the faculty which aspires to worship, as its happiest and worthiest office ? By what course will you so surely divest the youthful mind of the fatal error, which threatens to blast all that is healthy, and to poison all that is pure, in society, that the possession of wealth and power is happiness, and their ac-

quisition a lofty end, as by showing that happiness consists only in the use of the faculties, according to their nature, upon the objects for which they were bestowed ?

It would be easy to enlarge upon this part of my subject, and it is an eminently practical one. But the rapid sketch I am taking forbids my dwelling upon any one point, and I have already, perhaps, dwelt upon this too long ; but it is impossible to give undue prominence to the great and comprehensive duty of so improving and elevating our whole nature, as to render it worthy to be consecrated to the service of God and man.

Growing out of this duty is the habit of self-examination, which should be enjoined upon a child. He may easily be taught to ask himself, "Have I done what I ought ?" and the habit of comparing himself with himself, of asking, "Have I done better ? Have I made progress ? Have I faithfully used my faculties ? Have I availed myself, as I ought, of the opportunities which have been presented to me ?"—This habit may be substituted for the always questionable and often pernicious habit of comparing himself with others.

This leads me to consider some of those practices which often prevail in school, which I regard as foreign from the cultivation of the moral sense, and sometimes even hostile to it ; hostile, because they tend to give activity to those lower propensities which it is the office of the conscience to subdue and keep in subjection. One of them I have just alluded to. It is the practice of stimulating children to exertion, by mating them against each other, by exciting the spirit of rivalry. It is, perhaps, possible for this spirit to exist, in a generous soul, unconnected with its natural allies, jealousy, envy, and

hatred. It is, doubtless, easy for one who has without difficulty surpassed all his rivals, to look down upon them with kindness and compassion. But such are not the usual feelings of those who have been outstripped. Generous rivalry is the exception. It is idle and unphilosophical to say, such is human nature, and we must take it as we find it. We must not take it, at least we must not leave it, as we find it. The very object of education is to improve the character of the individual ; and this it must do by fostering the good and repressing the bad tendencies. Whoever will carefully observe the operation of the spirit of rivalry, will find that it is usually accompanied by a desire to pull down the rival, to detract from his merits, to depreciate his virtues. There are few who hear with pleasure the praises of a rival, and still fewer who cordially rejoice in his success. I would, therefore, discourage the spirit of rivalry, because of its tendency to excite the contentious and malignant passions, which, it seems to me, the whole force of my influence should be directed to repress.

Another practice, formerly not uncommon, seems to be founded on a mistaken view of the human character. I mean the attempt to subdue a child of an irritable and violent temperament by violence, by the rod, by brute force. If violence is to be used in school in any case, it is not in this. The remedy exasperates the disease. One who had an infinite insight into the human heart, has told us to overcome evil with good. And is savage severity, is cruelty, are blows the good wherewith you would overcome the evil of a passionate temper, in a spoilt or perverse child ? Do gentleness, mildness, forbearance grow up under such influences as these ? If

your object is to strike terror, to wreak vengeance, or to produce a seeming submission, these are doubtless very suitable means. But the fruit of severity is obduracy,—of cruelty, hatred,—of blows, resistance, or duplicity and cringing servility,—the characteristics of a slave.

Let me not be misunderstood. I would not take the rod out of the teacher's hands. It may be absolutely necessary to enforce authority, and authority must be enforced. But I would remind the teacher that the only sure foundation for authority is justice ; the only thing absolutely irresistible is kindness ;

“ And earthly power does then show likest God's,
When mercy seasons justice.”

In our prisons and asylums for the insane, in the management of those who have degraded themselves below humanity, by the commission of crimes against God and society, and of those who have been considered as placed beyond its pale by the visitation of heaven, the holy power of kindness is understood and acted upon. In our schools, among the hopes of tender mothers, over beings with all the attributes of man, and preparing for immortality, shall the iron reign of terror still exist ? A rebellion of the poor convict, whose hand is raised against every man, because he imagines that the hand of his fellow-man is against him, is quieted by the force of love and mercy. Shall the noble boy, who, from the very exuberance of happy youthful feeling, rebels, without meaning it, or knowing what he does, against, perhaps, the silly edict of some petty tyrant, be flogged into submission ? Is this a course suited to prepare him for voluntary and cheerful submission to the laws of the land ?

Another point in regard to which a questionable prac-

tice often prevails, is the setting boys to be spies on each other. This tempts them to concealment, partiality, and injustice,—sins in comparison with which there is no offence against school regulations that can be committed, which is not absolutely insignificant. Better should whispering, idleness, and practical jokes, go unpunished and undetected, than that a boy should be led to report unfairly, or not to report, what he has seen, or to report what he has not seen. Virtue is strengthened by resisting temptation ; but it is destroyed by yielding. If we create the temptation, therefore, we should be sure that the virtue is strong enough to resist it.*

In regard to the lower animal propensities, the only safe principle is, that nothing should be allowed which would have a tendency, directly or indirectly, to excite them. In many places there prevails an alarming and criminal indifference upon this point. It is one towards which the attention of the teacher should be carefully directed. No sound should be suffered from the lips ; no word, or figure, or mark, should be allowed to reach the eyes,—to deface the walls of house or outhouse,—which could give offence to the most sensitive delicacy. This is the teacher's business. He must not be indifferent to it. He has no right to neglect it. He cannot transfer it to another. He, and he only, is responsible. It is impossible to be over-scrupulous in this matter. And the

* Akin to this practice is that still more shameful one of allowing boys to inform of each other. A teacher must be sadly deficient in all the generous qualities, who is capable of endeavoring thus to get information *against his pupils*; and what contempt must every noble-spirited boy feel for the poor wretch who is capable of descending to such meanness.

committee should see that the teacher does his duty ; otherwise, all his lessons in duty are of no avail, and the school, instead of being a source of purity, delicacy, and refinement, becomes a fountain of corruption, throwing out poisonous waters, and rendering the moral atmosphere more pestiferous than that fabled fountain of old, over which no creature of heaven could fly and escape death.

Another way in which morality is to be taught is, by example and influence. And this is the most effectual, and indeed, the only effectual teaching. It is in vain that you will con the moral lesson, in vain will you preach homilies upon virtue and goodness ;—unless the heart speaks, the words are uttered in vain. The first care of the teacher, then, is with his own character, his own heart, his own life. What he *is* teaches. Let him not think to flatter himself, and cajole others, by saying he might teach morals if he would. He must, he will, he does teach, whether he will or not. If he is really interested in the subject, if his moral sentiments are in a state of healthy activity, his whole deportment will declare it ; not only his words, but the tone in which he utters them, his eye, his features, his step, every thing will speak the deep feelings which pervade his inmost breast. He will earnestly seek for modes to bring his principles to act upon his pupils, and he will find them.

If he be immoral, his immorality will teach. In spite of himself, it will teach. The profane word, the proud look, the impatient movement, the harsh expression, the violent tone, the indecent gesture,—each will teach its own bad lesson. The foul breath of the drunkard teaches no less really than his foul language.

If he be of a character which the Great Teacher de-

clares to be farther from the kingdom of heaven than either, if he be indifferent,—if he care for none of these things,—his very lukewarmness teaches. To say by one's actions that the great law of justice is of no consequence, that the love of our neighbor is of no consequence, that the reverence and worship of the Infinite Father are of no consequence,—this is to teach selfishness, injustice, impiety.

If he be, what is infinitely worse than either, that basest and most loathsome of all creatures, that object at once of the abhorrence of God and the detestation of good men, a hypocrite,—if he would pass with men as a teacher of righteousness,—he still teaches,—the worst lesson that can be taught. He clothes these angels, Charity, Truth, Veneration, in the habiliments of goblins damned, and then makes them objects of disgust to the poor children who are under his influence. He does more. He fills the pure and open heart of childhood with suspicion and distrust. He tempts those who receive his instructions to look ever afterwards upon all the ministers of goodness ; the Samaritan, upon his errand of mercy ; the simple, just man, who denies himself that he may pay the last penny to his creditor ; the sincere man of God, whose feelings rise in habitual reverence and thankfulness towards Heaven ;—to look upon all these as self-seekers, as interested, as deceivers of themselves and others ; to say all in one word,—as hypocrites.

In conclusion, let me be allowed to say to my brother and sister teachers, If you would teach the great truths of morality effectually, you must teach with authority,—with the authority of an elevated character, of earnest desires and strenuous efforts to do your duty,—of a mind

stored with rich and various knowledge, with the spoils of time, the observations of men, the fruits of meditation ; with the authority of a spirit chastened, exalted, and purified by the teachings of the Saviour of mankind. If you feel that reverence for God and his laws, which you would teach, show the sincerity of your feeling by gaining a knowledge of his glorious and magnificent works. If you would “justify the ways of God to man,”—learn what are the great laws of his creation, by studying your own structure, the laws of the immortal mind he has given you, and by studying the history of mankind. If you would show the value of that self-culture, which you would enjoin upon your pupils, repress whatever is mean and earthly in your own character, and cherish and elevate what is pure and spiritual ; giving to every noble faculty of mind and of soul all the activity and energy of which it is capable, and showing yourselves as models of the just and philosophic spirit, and of the serene and cheerful devotion to labor and duty,—which become a servant of God, consecrated to the highest purposes of his existence.

LECTURE II.

ON

UNIVERSAL LANGUAGE.

BY SAMUEL G. HOWE.

LADIES AND GENTLEMEN,

It is a matter of custom and courtesy for a lecturer to introduce his subject by name to his audience, just as much as he would introduce a friend ; and I would gladly conform to the fashion, but I am in the condition of one who should be about to present a whole people, and as he could not repeat all their names, but would say, my friends, let me introduce to you the French nation, or the German people, so I, being unable to name over all the numerous individuals of my subject, and embarrassed by their importance and variety, can only say, Ladies and Gentlemen, let me present to you UNIVERSAL LANGUAGE.

As I have no claim to the high title of teacher, and am not well acquainted with the routine of common schools, I can have no hope of throwing any light upon the subject of special instruction ; but perhaps, by presenting a few points of the vast subject of language which may have escaped the notice of some of you, I may furnish a hint for a train of reflection in your minds, which may have useful results.

He would be presumptuous who should attempt to treat the subject of universal language, in a thorough and scientific manner, in a single volume ; and surely one who has but an hour to speak upon it, will not be expected to be very methodical ; he may be allowed to skim lightly over the vast surface, and just to dip in here and there, as it it were with a swallow's wing, touching now and then a point, but leaving the great depth unexplored.

Man is eminently a social being ; there is no craving, no appetite of his nature stronger than that which impels him to interchange his feelings and his thoughts with his fellows. To gratify this primary impulse, nature provides him with the means of expressing upon his exterior what is passing within him,—of turning himself inside out as it were, which means are the use of signs, or the power of language.

Every human being has the innate disposition to *exteriorise* himself, so to [speak], amounting not merely to a desire, but to an irresistible impulse, and he follows it not as a mean to an end, but without a distinct view to the end. A living human being is necessarily a speaking being ; the infant speaks his wants in his cradle ; and though he be blind, he stretches out his arms and asks for what

he never saw ; though he be deaf, he utters cries, and uses language which he cannot himself hear.

Language then, came not of inspiration, it came not of invention ; but when God created man, His son, and heir to so much of His own nature, He gave him the tendency to use language ; He gave him even its rude elements, and endowed him with mental powers, by the right use of which he might improve and perfect them.

It is common and convenient, though not philosophical, to divide language into *natural*, and *artificial* or *conventional*.

Natural language is made up of those external signs of inward emotions, which are used by all and understood by all. The smile of benevolence, the scowl of anger, is understood by the infant, the savage, the native of every country, and even by the dumb animals ; but the vocal sounds used to denote the feelings, are merely arbitrary ; we say benevolence, anger ; the Frenchman says *bontè*, *colerè* ; the German says *wohlwollen*, *erzeunen* ; neither understands the other,—the infant and the dog cannot understand any one of them.

Natural language, strictly so called, is limited to those signs which are universally made and universally understood ; and it may be said to be common to men and animals. Most men, however, are so exclusive, so extremely careful to preserve the distinction of caste above all of God's other creatures, that they imagine some line must be drawn in every thing, which the latter cannot overstep ; and in regard to natural language, we may say, as a general rule, that the language of animals is confined to the expression of the emotions, and extends not to the intellect. An infant, a deaf mute, or a dog, understands

the natural language of the emotions, as we express them in the countenance, but neither of them, without teaching, can understand a simple assertion or negation ; the nod of the head for yes, the shake of the head for no, are unknown signs to them, because they are not natural, but arbitrary and conventional ones.

We may subdivide natural signs into active and passive ; active, as the sensible expression of emotions, passive as the insensible expression of the intellect upon the countenance.

Let us attend a little to that intimate and beautiful arrangement by which nature renders the soul of man transparent to him who looks with the eye of knowledge ; by which every feeling and every emotion is painted upon the exterior ; and by which, in course of time, the whole external man becomes as it were a locomotive *monolith*, covered all over with deeply graven inscriptions, which denote the character and the history of the mind within ; inscriptions which, like the hieroglyphics of an Egyptian mummy-case, are mysteries to the uninitiated, but clear as Roman capitals to those who have the key.

This key is a proper classification, division, and nomenclature of the mental faculties and emotions ; and here let me pay my tribute of respect and gratitude to a study to which I owe, more than to any other, what little knowledge of myself, and what humble means of usefulness to others I may possess. I mean mental philosophy, as explained by phrenology ; not the mere doctrine of craniological organs, but the whole of that intimate and wonderful relation between the immaterial spirit and the material body, which makes the activity and power of the mind dependent upon the quality and condition of

the physical organization,—which modifies every mental manifestation, and makes the outer man to correspond with the inner. Let me heap coals of fire on the heads of those who may now be smiling in contempt at my weakness, by recommending them earnestly to study the division at least, and nomenclature of the mental faculties, as laid down by phrenologists, imperfect as it yet is, and, moreover, to teach it to their children and their pupils.

Let them, if they will, disregard the cranium and its contents, but let them impart to their pupils a general idea of that beautiful chart of the mind, which will give them a better knowledge of themselves, of their fellow-men, and of their relations to their Maker, and which will prove a light to their paths and a lamp to their feet all their lives long.

Physiognomy is a natural language; but those who would learn to read it must first know what the signs stand for. God has given to man a great variety of passions and emotions, and each one of these has its natural signs, by which is signified to the beholder the degree of rank and ascendancy which it holds. Solomon says, “A haughty person, a wicked man, walks with a froward mouth, he winks with his eyes, he speaks with his feet, he teaches with his fingers ;” and in Ecclesiastes we are told, “a man may be known by his looks, and one that has understanding when thou meetest him.”

This language was not given in vain ; it was meant to be read of men ; it forms part of the system of rewards and punishments, which nature attaches to the exercise of good or of bad emotions ; nor can it be suppressed, for although by much caution and cunning a man may conceal his real emotions, yet the skilful observer knows

the garb of caution very well, he can tell it just as well as he can tell that a man has a cloak on, nor can the garment be made so long that a hoof will not occasionally peep out.

But I cannot now enlarge upon the natural language of the feelings ; I will only say, that if it is important to your children to know character, teach them, in the first place, what are the emotions and passions of the mind ; and, in the next place, what is the natural language by which each one of them may be known.

I have said that language is natural to man ; it may be added that it is necessary : pure intuition belongs to God, perhaps to disembodied spirits ; but man, man living in the body, can express nothing which passes within him, can understand nothing which passes within another, except through the medium of signs.

He expresses his thoughts and his emotions variously to those who are near him, but mainly in two ways ; 1st, by vocal sounds, aided by the expression of the countenance and the gestures of the body, or by vocal sounds alone, merely varying them in tone and pitch ; and 2d, by gestures alone, which, though inferior in accuracy and minuteness to the vocal sounds, can, nevertheless, by cultivation be made very useful, as is seen in the case of the deaf mutes.

It is difficult to form an adequate conception of the extent and complexity of a thing in so common use as language ; but it will help us so to do, if we conceive ourselves in a society of adults who were suddenly struck dumb, and that we were to set about devising a system of signs, by which we might communicate all our thoughts and feelings. We should have to devise expressions

for all substantive existences, for mode of existence, for action, for mode, time and place of action, for attributes, qualifications of attributes, &c. Or, perhaps we could not do better than to take the Aristotelian division of thoughts and ideas into ten categories, and say we must devise ways and means of expressing our thoughts in a great variety of ways, upon

*Substance,
Quantity,
Quality,
Relation,
Action,
Passion,
Time,
Place,
Situation,
Habit,—(something additional and

exterior to a substance.)

* This mention of the categories recalls to my mind an old method of teaching them to children, which may give a useful hint to some of my hearers for helping the memories of their pupils, by associating each name in the list to be committed to memory with some circumstance or event.

“Cornelius was forced to give Martin **SENSIBLE IMAGES**. Then calling up the coachman, he asked him what he had seen at the bear-garden. The man answered that he saw two men fight a prize; one was a fair man, a sergeant of the guards; the other black, a butcher; the sergeant had red breeches, the butcher blue; they fought upon a stage, about four o’clock, and the sergeant wounded the butcher in the leg.

“Mark, quoth Cornelius, how the fellow runs through the categories: men, **SUBSTANCE**; two, **QUANTITY**; fair and black, **QUALITY**; sergeant and butcher, **RELATION**; wounded, **ACTION** and **PASSION**; four o’clock, **TIME**; on a stage, **PLACE**; fighting, **SITUATION**; blue and red breeches, **HABIT**.’”

This division, which has been unduly praised and unduly ridiculed, will give us only the great classes under which language is to be divided, each of which has to be filled up with genera, species, and minuter divisions, which have no other limit than the limit of human thought and human progress.

We seem to find this wonderful instrument, language, ready made to our hands ; nevertheless we have had to become acquainted with it particle by particle ; at first, lisping out the names of substantive existences, *pa, ma, drink, &c.*, and gradually becoming familiar with the whole.

Now it is not improbable that nations have gone through the same course as individuals, with the difference that each generation gradually added to the forms of expression as the gradual development of the human capacities required them.

We have no difficulty in conceiving how epithets were formed for all physical entities and physical relations ; the commonest mind would be capable of this, while for the passions, the emotions, the thousand shades of moral attributes, higher power of conception and invention were required. But whatever humanity requires for its progress and development, it is capable of itself accomplishing ; and when the hour cometh, lo ! the man appeareth. GENIUS was required for this, as well as for the other arts, and

“ ———as *imagination* bodied forth

The forms of things unknown, the artist's hand
Turned them to shape, and gave to *airy nothing*
A local habitation and a *name*.”

It is quite probable, that in the commencement of language the two methods, which I have alluded to above,

that of voice and gesture, were more mutually dependent than they are now ; the infant mingles his cries with gestures, and simple savages eke out their imperfect language by aid of signs. In ancient times we know that the language of gestures was used to add point and strength to words, as when the Prophet Jeremiah hid his linen girdle in the earth to let it rot, and then drew it out to show how the pride of Jerusalem should be marred ; when he broke the potter's vessel, and when he cast the book into the river, he did but use the language of signs to strengthen the meaning of his words.

It is well known that the language of gestures, which was so much in use among the ancients, was not confined to the features and the arms, but that the movements of the feet had also their expression, and that the dance was not without meaning. Certain it is that man has a natural taste for rhythm and measured motion, and that in the early stages of civilization, he is led by it to the song and the dance ; these constitute parts of his language, and when David danced before the ark of God he gave additional point to his song by his motions.

The ancient Greeks, in whom ideality was so much developed, and who cultivated so carefully the sense of the beautiful, paid great attention to the language of the dance ; and their *ὀρχήσις*, including as it did the whole mimic art, was capable of speaking to the intellect while it delighted the imagination ; it told its thrilling tale and threw its spectators into raptures, without uttering an audible sound.

The tendency to express strong emotions, and especially religious emotions, by the language of gestures and of the dance, is very strong in man, and although by a

curious law of nature he always represses this tendency, as he advances in civilization and refinement, yet not even protestant christians have entirely subdued it ; people do not, indeed, now-a-days tear their costly dresses, or soil their hair with ashes, but they elongate their visages and kneel upon their knees in proof of their devotion, and the Shakers of Lebanon will hold no mean rivalry with the dancing dervishes of Constantinople.

To those who judge of the dance by the automatic, up and down, forward and back motions of the bolt upright figures in our crowded ball-rooms, it has not only lost all its expression as a natural language, but all its grace as an exhibition and its utility as an exercise ; but not such is the case when the simple peasants dance their national dances upon the green swards of Bohemia, of Spain, and of Greece ; they move to the sound of varying music, now slowly and gently, now rapidly and violently ; now they stoop to the ground, and now spring high into the air ; straining every muscle, assuming every variety of posture, and presenting a moving, glowing picture, which may be called indeed a living language of strength and gladness.

In the infancy of vocal language the rhythm was probably more attended to than it is now ; the voice rose or fell with the varying gestures ; the same word was used perhaps, as it is now by the Chinese, in different senses, according as it was pronounced in a higher or lower key. They have about 350 monosyllabic words in common use, but by pronouncing each one in four or five different ways, they obtain over 1700 signs. We still make use of the prosody of our language to aid us in speaking ; and if any one reads or speaks to us in an uniform tone c'

voice, without varying the quantity or the accent, we have great difficulty in understanding him.

The prosody of modern languages is so much a matter of change, dependent upon taste and fashion, that its rules can be defined but very imperfectly, even had I time to enlarge upon it.

Besides the language of sounds and of gestures, we have other languages, some of which represent our ideas directly, and are called ideographic, as by painting or drawing the object. In this way one man may communicate his thoughts to others, and leave a memorial of them to posterity ; as some of the earliest pictorial signs upon the old Egyptian monuments will show.

The slightest reflection will show, that purely ideographic language must be extremely limited in extent and feeble in expression, and that arbitrary and conventional meaning must be attached to signs, to render them valuable as language ; telegraphs, beacons, stamps, &c., are of a mixed character, partly ideographic, partly arbitrary, and by convention associated with things, or phonetic, and symbolic of words.

The celebrated ocular clavecin of Father Castel, was an attempt to establish an analogy between colors and sounds, so that he could convey his thoughts to a beholder by presenting varying shades of color ; but this and every other kind of language sinks into insignificance, in comparison with the system of substituting certain arbitrary marks for the elements of words,—or written language.

Now it is very easy to show that in all these languages, whether of sounds, of gestures, of symbols, or of arbitrary letters, there are certain general and universal prin-

ciples followed, which are derived from the principles of universal grammar.

But what we have first to consider particularly is, the origin and progress of vocal language, and the consequent invention and use of written language.

We have seen that men can gratify their natural desire of communicating their feelings to each other in various ways ; and the great facility with which educated deaf-mutes can do so, is a proof that vocal signs furnish not the only medium of communication. Nevertheless, it is doubtless true that the natural method, in ordinary cases, is by vocal sounds ; the organization of the vocal organs would teach this *a priori*, the past and present history of man prove it *a posteriori*.

It is not an unprofitable question to ask what was the origin and progress of language ? And the answer must be that it is the gradual work of the human race, carried on through long ages, and not yet finished and perfected.

There is no good reason to suppose that God made any departure, in the case of language, from that course by which He governs the universe, and which we call the laws of nature ; He never gives us any thing outright ; He endows us with capacities, powers, and desires, and then placing certain desirable objects before us, bids us work to obtain them.

To say, as some divines do, that it would have been impossible for man to commence and perfect language, is to say that God could not have endowed him with capacities for doing so.

God *has* so endowed the human race ; He *has* given them both the desire and capacity of forming language ; the result of their neglecting these capacities would have

been, and is still, in some cases, that they tarry long in a state of barbarism ; the result of their exercising and improving them in other cases, has been advancement in every thing which improves and elevates humanity.

If it be said, we are positively told in the second chapter of Genesis that in the very beginning Adam used language, and named the beasts of the field, I answer, we must consider the second chapter metaphorical, as we do the first, where we are told that light, and day and night, were established on the first day, while the sun and moon were not brought into existence until the fourth day ; or, if people will insist on rendering some parts literally and others metaphorically, just as suits them, then I say the first language was probably very imperfect and merely elementary ; and that one may prove even from Scripture, that man was obliged to work for his language as he is obliged to work for every other good thing.

The confusion of tongues must have amounted virtually to annihilation of speech ; the sounds which each uttered were incomprehensible jargon to all the others ; each knew what he would say, but could make no other understand him ; they probably shouted, as we do to deaf people, thinking to be better understood, but this only made the others stop their ears, until at last, losing all patience, they scattered in small groups, or in pairs. After this, the process of building up language must have been similar to that which we see infants and children going through every day.

Suppose two or more to have separated from the rest ; they would cling together ; they would at first, by rude

sounds and gestures, begin to form a system of signs, by which they could understand each other : one, looking to a fruit, would utter a sound once, perhaps twice, and the next time the sound was repeated it would recall the thought of the fruit, and become its name to those two ; but to other two it would have no meaning, for they had perhaps in the mean time fixed upon some other sound as the sign for the fruit. One, feeling a pain, or a desire, thirst for instance, would utter a certain sound ; this repeated, would become the sign of that feeling. After establishing signs for all manner of external things, by gradual and easy analogy, they would go on to mental emotions ; they would establish signs for time past, time present, time to come ; all these at first would have to be made clear by the expression of the features, by gestures, &c. ; but gradually these gestures would be dropped, as the conventional meaning of the sounds became established, until at last a purely arbitrary sign,—a vocal sound,—a word,—would recall the thought of the object.

This same process was going on among all the different little groups in which men were scattered,—*dumb-founded* from Babel ; they were building up so many distinct languages. But without going so far back, we see all around us in the world, even now, the same thing, the same process of language-making ; one mother holds up a fruit before her infant, and says *apple, apple*, and will not yield it to his outstretched hand until he makes the same sound, which sound becomes to him the sign of the fruit, and he has learned a word of English ; another mother, in another place, holds up the fruit, and says, *pomme, pomme*, and will not give it until the little fellow

says distinctly *pomme*, *pomme*, when straitway he has taken his first lesson in French.

Now observe that in learning every new word there must be some sign used, something exhibited or referred to, by which the thing intended to be represented by the word can be understood, else no idea can be formed of it; you may say *apple* to a child until you are tired; he can imitate your sound perhaps, but he can attach no definite meaning to it, unless he gets a knowledge of the thing; he will be like children in too many schools, learning sounds which have no reference to things. But upon this important point I may enlarge hereafter.

The view taken above, of the progress of language, may be said to savor of the old doctrine, which taught that men were once "*mutum et turbe pecus*;" but if it only savors of truth, no matter; the Epicureans, in many things, got glimpses of truth, and Horace expressed their views in the matter of language, when he said,

"Cum prorepserunt primis animalia terris,
Mutum et turbe pecus, glandem et cubilia propter,
Unguibus et pugnīs, dein fustibus, atque ita porro
Pugnabant armis quæ post fabricaverat usus;
Donec *verba*, quibus voces sensusque notarent,
Nominaque invenere," &c.

It will not be amiss, in order to show the power which language has over doctrines, and even over true doctrines, to give the following *travestie* of the above; it will serve better than arguments for those who may wish to refute the doctrine inculcated.

"When men from out the earth of old,
A dumb and beastly vermin crawled;

For acorns first, and holes of shelter,
They, tooth and nail, and helter skelter,
Fought fist to fist; then with a club
Each learned his brother brute to drub;
Till more experienced grown these cattle
Forged fit accoutrements for battle.
At last [Lucretius says and Creech]
They set their wits to work on speech:
And, that their thoughts might all have marks
To make them known, these learned clerks
Left off the trade of cracking crowns,
And manufactured verbs and nouns."

We have seen how simple is the process by which children imitate the sound which they hear, at the same time that they see an object, until the sound becomes to them the name of the object; but suppose the child cannot hear,—then neither can he speak; he has all the vocal organs, but he must be forever dumb. Nevertheless, the dumb child has the same mental organization, the same desire for language, and art may overcome the difficulty; present to him an apple in one hand, while the other hand the clenched; repeat this a few times, then give him the apple, and afterwards hold out your clenched fist, the idea of the apple will be recalled; it will be to him the sign of one, and when he wishes for the fruit he will hold out his little fist, which is just as much a word as apple, pronounced ever so distinctly.

But suppose the child cannot see the apple, suppose he is blind as well as deaf; what then? he has the same intellectual nature,—put the apple in his hand, let him feel it, smell it, taste it,—put your clenched hand in his at the same time, and several times, until he associates this sign with the thing, and when he wishes for the fruit he will hold up his little fist, and delight your heart by

this sign, which is just as much a word, as though he had said *apple* ! out aloud.

Thus this process of teaching the deaf and dumb, about which so much wonder has been excited, is the very simplest thing in the world ; it is exactly what all of you have practised when you have taken a prattling infant in your lap, and taught it a new word. The only wonder is that people will not continue the process after children begin to go to school, and that they then so often put them to learning words without meaning.

It seems to me that this *rationale* of the method of teaching language is of the greatest importance to teachers, and at the risk of being tedious, and of repeating what to some may be truisms, I shall dwell yet longer upon it.

Take a little child,—he sees for the first time what seems to him perhaps a wonderful creature,—a box upon wheels ; he examines it, feels of the body, turns the wheels, pulls at the tongue, and scrutinizes the axletree ; suppose that he has no name for this complex affair, then when next he thinks about it, of what does he think ? not of the whole merely, but of all the individual parts which go to make up the whole : in the course of time he hears a sound pronounced by others, in connection with this thing, and without knowing what a service he is rendering himself, but by pure imitation, he associates this sound, be it *cart*, *charrette*, *wagen*, with the thing, and when he hears the sound again, it recalls the machine,—it becomes a label, or it has, as it were, packed away within it, the body, wheels, axletree and all ; and in the course of time he uses this sign readily as a type for the whole : thus he finally summons rapidly the signs of

things without really thinking of the component parts ; hence if the first impressions are vague, how much more so must the subsequent ones become.

Now a little reflection will show to any thinking person, that it is of immense importance to be able to summon mentally the sign of the whole thing, rather than to think of the various individualities and qualities which go to make up the whole.

Suppose we ourselves had no word, no sign, for *family*, *army*, &c., then in thinking of them we should be obliged to think of each individual composing them, whereas now we summon the word for the whole united, and pass on. Words may be compared to boxes in which a tradesman packs away his goods ; they are ranged upon the shelves, and labelled, one dozen knives, one hundred files, one gross pins, and as without these labels he would have to count over every individual article, in order to know how many he had, so without such words as *ten*, *twenty*, *family*, *army*, we should have to think over every individual composing them before we could get an idea of the whole ; and if the loss of time would be great to the tradesman, how much greater would be its loss, and the consequent limitation of thought, to the human race.

Languages have unquestionably improved with regard to the power and rapidity of expression ; and in spite of the conservatives, who oppose any further change in our language, they will continue to improve.

Suppose that, instead of our present short signs for numbers, we should have a word like incommensurability for *one*, inconceivability for *two*, incomprehensibility for *three*, and abomination for *four*, and that we should use a word as long as indivisibility for the article *a*, and one

like transubstantiation for the article *the* ; would it not impede the progress of children in the acquisition of ideas ? If a person wished to say one and one are two, two and one are three, twice two are four, it would be *incommensurability* and *incommensurability* are *inconceivability* ; *incommensurability* and *inconceivability* are *incomprehensibility* ; *inconceivability* and *inconceivability* are *abomination*, &c.

I recollect to have seen it stated by some traveller, that in the language of a tribe of Indians on the banks of the Orellana, the sound for three was *poltazzarovincouroac*. If they have many words like it, they are among their greatest enemies, and should be ruthlessly scalped, dismembered, and quartered, without benefit of clergy.

We find that in point of fact, although languages are formed very slowly, and without any peculiar attention to their fitness, that the words which recur most frequently are short and commodious ; for instance, the articles, pronouns, auxiliaries, prepositions, and the conjunctions, at least those in most common use.

It will help us to conceive the indispensable necessity of language for any advancement in knowledge, if we consider the use and value of numeral figures.

It would be very hard for a person to think of more than three things together, unless he had signs for them, and probably no intellect is strong enough to grasp *ten* individual objects, without some sign by which they are grouped.

Let us see the mental process by which we get an idea of a hundred : we put two units together, and express the union by the sign 2 ; we add another, and express our idea of the *trio* by the figure 3, we add another and

call it four, and so on, up to 100 : now in thinking of any number, say 99, we recollect adding one unit to the number we had already accumulated, and which we expressed by 98 ; we add another unit to the 99, and call the whole 100.

It can only be in this way that the conception of the number 100 is formed. If it be objected to this that we do not actually add units to units either by physical objects presented to the senses, or by mental conceptions, and, therefore, we ought not to have any clear idea of high numbers ; I answer that few of us have *clear* ideas of high numbers ; and the higher we mount from the simple numbers, the more vague and indefinite do our ideas become, till we are lost in the fog of millions and billions. We get great aid, it is true, from the natural decimals, which are of inestimable value, and which nature has kindly placed at our fingers' ends in the shape of ten digits ; hence the old expression "*to five*" for to count.

Condillac, who threw so much light on this subject, attributes much of the confusion which prevails with regard to metaphysics, to the fact that men do not affix any just and precise meaning to the terms they use.

It is certain that men must invent signs for every new idea, and that they could not advance a step beyond the point they had gained, without some term to mark that point, any more than they could conceive of one hundred without having a term 99 to which they were to add one unit and make 100.

Suppose, as Condillac says, a man should attempt to count twenty by repeating the sign of unity, one, one, one, one, &c., he never could be sure he was right, be-

cause he could not be sure he had counted right ; and we may add, besides the disadvantage of insecurity, that without signs for numbers, conversation would be rather tedious ; suppose, for instance, that a person like the honorable Secretary of the Board of Education should wish to communicate to us statistical facts ; if he wished to express the number of good schools in the country, by saying *one, one, one, &c.*, we might possibly get through in a single sitting, but if he wished to tell how many poor ones there are, we should have not only to adjourn the meeting, but to prolong the session.

But to return to our little child : most people remark that they have no difficulty in conceiving how a deaf and dumb person can be taught names for material objects, and real existences, but they cannot understand how abstract qualities, especially moral qualities, can be named and understood by them. A little attention to a prattling infant will show, that by the same process with which he learns the names of *things*, he learns also the names of their *qualities*.

I shall be told that qualities have no existence, being mere abstractions, and that when I say *sweet apple* the child will think it is a compound name for the individual apple, or if he does not do this, that he cannot know whether by the word *sweet* I mean the quality of *sweetness* or the quality of *soundness* ; I answer, that at first the child does *not* know to what the sound *sweet* refers ; he may misuse it often, but by imitation, by observation, he at last gets it right, and applies the word *sweet* to every thing whose qualities revive the same sensation as the sweet apple did ; he then uses the word *sweet* in the abstract, not as a parrot, but understandingly, simply be-

cause the parrot has not the mental organization which fits it to understand qualities, and the child has. Now the transition from physical to mental qualities is very easy ; the child has dormant within his bosom every mental quality that the man has ; I have said that every emotion and every passion has its natural language ; and it is a law of nature that the exhibition of this natural language calls into activity the like mental quality in the beholder ; the smile of benevolence calls forth benevolence, the frown of anger calls forth anger ; the child sees these,— he notes something peculiar in the countenance of his father, he hears some *word* applied to him at that time, and he soon learns to say *pa is good*, or *pa is cross* ; and, what is of infinite consequence for the teacher to note, the very same feeling is called into existence in the child. But a volume would not exhaust this subject ; and I proceed to the consideration of the fact, that the child can have no adequate conception of the meaning of any name of a thing or of a quality, unless he has had cognizance of the thing or the quality by his physical or his intellectual senses.

There may be special exercises in some of our schools, intended to give definite and precise ideas of the meaning of words, but I do not know of any ; the only one which approached it, in the period of my school imprisonment, was that of writing themes or composition ; an exercise to which I looked forward in those days with fear and trembling, and upon which I now look back with mortification and regret.

The first efforts at composition in a school boy should be, perhaps, an attempt to describe simple objects with which he is perfectly familiar. He should not be re-

stricted to words with which he is already intimately acquainted, because the only way for a child to learn is to be, as some one well says, always on tiptoe ; he should always be using new words, but he should be required to form some definite idea of every word which he puts into his composition, and be corrected when he is wrong. Keeping constantly in view that words are only names or signs of things, of qualities, or of relations, we should strive to make the child apply the names correctly, until by long usage a given name suggests precisely the right thing, quality, or relation, and no other ; and, in after life, he will not suffer, as we do, from a vague and indefinite idea which we attach to language. That it is possible to make the child attach such definite and precise idea to the words or signs of things, is clear from what he does by his own unassisted efforts by the attention which he voluntarily gives to things which please his senses : he knows well what the generic word *pie* means, he knows the specific difference between mince and apple pie, he understands clearly the relation of tarts and turnovers to the same family ; he knows, moreover, the individual characteristics and the due proportion which should be observed between upper crust, under crust, and filling, and will complain loudly if the latter be *minus*, instead of *plus*. Why should he not know the precise meaning of the words tiger, leopard, catamount, and wolf, and not call them all *creatures* ? If it be said that he can have a precise idea of the names of those things only with which he is familiar, I answer, make him familiar, by means of pictures, models, and objects, with the meaning of every word he learns. But it is precisely with familiar names of objects and relations, that there is

often a vague and unsettled meaning associated ; how many men are there, old enough *to vote*, who do not know the difference between hardness and brittleness, honor and honesty, patience and perseverance, reputation and notoriety, pride and vanity, pleasure and happiness, pity and benevolence, and a thousand other words, familiar to them as household faces.

Who, except lawyers, has not had occasion to lament, perhaps to rue, his own or another's careless and vague use of words ? Had the framers of constitutions, treaties, and laws, been in the habit from childhood of affixing precise and definite meaning to their words, how many commentaries would have remained unwritten, how many speeches unspoken, how many bitter feelings ungenerated, how many wars would have been spared. How difficult it is to make a long will, that shall not entail a long law suit !

How easily and rapidly do we use the words *thought*, *sensation*, *reflection*, *perception*, but with what vague and indefinite perception of their meaning ; nay ! in the simpler physical relations of number and space, it is not children alone who confound thousands and millions ; feet, miles, and leagues. Such a river *is three thousand miles long*, such a mountain *is ten thousand feet high*, is said frequently and familiarly every day by every school boy and girl, yet how many of them, and of us, fail to form an adequate conception of either ; or even of the difference between the *height* of the mountain and the *length* of the river : how few have, in imagination, toiled up the tiresome height, dragging step after step, through hour after hour, leaving the earth far below, until it is lost beneath the clouds ; how few have followed in

thought, the thread of water as it trickles down the rock, glides through the rivulet, brawls along the brook, rushes through the ravine, plunges over the cataract, and sweeps down the river, passing by mountains and hills, rocks and forests, prairies and deserts, meadows and swamps, day after day, week after week, and even month after month, before it finds rest in the bosom of the ocean; yet, without such process no one can have an adequate idea of a lofty mountain, or a great river.

The reading lessons of children should be made to contribute to their knowledge of the meaning of words, as well as of the proper tone, emphasis, and accent; indeed it is worse than useless to attempt to teach children to read well upon lessons which they do not fully understand. What waste of breath, and waste of patience, do we witness, when boys, standing up in a row, are required to read with proper accent, tone, and emphasis, a series of words of which they know very imperfectly the elementary signs! while, with their noses close upon their books, they are looking eagerly for the *a*'s, the *b*'s, and the *c*'s, trying to sound them aright, and at the same time to classify them into syllables, the sharp voice of the master bids them mind also the tone, in trying to do which they forget the accent; he checks them again, and they become confused,—they stumble over the letters, annihilate the stops, knock the syllables into a heap, and make a noise so odious to hear, that the master drowns it with raps of his ruler upon the desk, and calls them blockheads, because they cannot think of four things at a time, any better than he could when he was of their age.

Much of this difficulty might be obviated, perhaps, by teaching children to read in words before they learn the alphabet, so that they shall not be embarrassed by the *protean* shapes or tones which the letters assume when in different combinations. Much benefit is, doubtless, derived from causing them to study carefully the reading lesson before they read it aloud, so that they shall fully understand it ; but perhaps not enough attention is given to the degree of intonation, which should be made to correspond with the meaning ; words denoting anger, fear, &c., requiring a different tone from those signifying reverence, love, hope, &c. The *tone* of a vocal sign constitutes a part of its individual character, in the same way that the arrangement of the letters constitutes the individuality of a written sign ; *ĩnsũlt* and *ĩnsũlt* differ from each other, as well as *pain* and *pear*.

In the process of learning words the infant is aided very much by the eye ; he learns to attach meaning to many movements of the body, limbs, features of the face, &c. ; and the meaning of these is vividly and forcibly impressed upon his mind ; they are not words, signifying nothing, but vivid pictures of real things. The blind infant, therefore, labors under a disadvantage in this respect ; he misses these visible objects, and though he may, after a while, form an idea of such terms as smile of benevolence, sorrowful demeanor, &c., yet his idea must be very vague indeed. It is the same not only with the words which stand as signs for the primitive colors, but with that host of expressions, ever varying in form, which express the thousand relations of light and shade.

Take the following beautiful description from St. Pierre's *Study of Nature*.

“Sometimes, when the trade winds blow, they card the clouds through each other, then sweep them to the west, crossing and re-crossing them over one another, like the osiers interwoven in a transparent basket. They throw over the sides of this chequered work the clouds which are not employed in the contexture, roll them up into enormous masses, as white as snow, draw them out along their extremities in the form of a crupper, and pile them upon each other, moulding them into the shape of mountains, caverns, and rocks; afterwards, as evening approaches, they grow somewhat calm, as if afraid of deranging their own workmanship. When the sun sets behind this magnificent netting, a multitude of luminous rays are transmitted through the interstices, which produce such an effect, that the two sides of the lozenge, illuminated by them, have the appearance of being girt with gold, and the other two in the shade seem tinged with ruddy orange. Four or five divergent streams of light emanated from the setting sun up to the zenith, clothe with fringes of gold the undeterminate summit of this celestial barrier, and strike with reflexes of their fires the pyramids of the collateral ærial mountains, which then appear to consist of silver and vermilion. At this moment of the evening are perceptible, amidst these redoubled ridges, a multitude of valleys, extending into infinity, and distinguishing themselves at their opening by some shade of flesh or of rose color.

“These celestial valleys present in their different contours inimitable tints of white, melting away into white, or shades lengthening themselves out, without mixing over other shades. You see, here and there, issuing from the cavernous sides of those mountains,—tides of light precipitating themselves, in ingots of gold and silver, over rocks of coral. Here it is a gloomy rock, pierced through and through, disclosing, beyond the aperture, the pure azure of the firmament; there it is an extensive strand, covered with sands of gold, stretching over the rich ground of heaven; poppy-colored, scarlet, and green as the emerald.

“The reverberation of those western colors diffuses itself over the sea, whose azure billows it glazes with saffron and purple. The mariners, leaning over the gunwale of the ship, admire in silence those

ærial landscapes. Sometimes this sublime spectacle presents itself to them at the hour of prayer, and seems to invite them to lift up their hearts with their voices to heaven. It changes every instant into forms as variable as the shades, presenting celestial colors and forms, which no pencil can pretend to imitate, and no language can describe."

What can be more striking, or more beautiful than this gorgeous description, except the scene itself; yet to a person born blind it is utterly without meaning; because although the words are all as familiar to him as household names, yet they are not the signs of things with which he is at all familiar, therefore they stand for nothing.

But even upon a seeing person, how various will be the effect of such a description; to those who have observed carefully the hues of a sunset sky, and also learned to distinguish accurately the different shades of color, as purple, violet, azure, indigo, &c., it is a vivid and beautiful copy of an original with which they are familiar; but to those who have never observed the original, the description is an *unmeaning jargon*. How much, then, does it behoove us to observe ourselves, and to teach children carefully to observe these varying tints, out of which God in his bounty is ever composing for us great pictures in the sky.

The teacher who should lead out his little flock, and sit a few minutes every afternoon, pointing out to them the tints of the sky, and teaching them the names for all the varying hues of the clouds above, and of vegetation below, might not be fulfilling the letter of his instructions, but he might be laying the foundations for a more devotional spirit than by detaining them to mumble over a too long

prayer. There is nothing in which the goodness of God is more apparent, than in the unsparing flood of beauty which he pours out upon all things around us. What is more striking than the fact, that this beautiful canopy of clouds, which curtain over our globe, when looked down upon from a mountain-top, or from a balloon, is like a leaden lake, without beauty, or even color ; it is like the dull canvass on the reverse of a beautiful picture ; but from within,—from where God meant man to see it, it is adorned, beautified, and variegated in a manner inimitable by art. Dainty people cross the seas, to be thrilled by the wild sketches of Salvator Rosa, or to languish over the soft tints of Guido, and the rich man beggars whole villages to hang up in his gallery three square feet of the pencil-work of Corregio ; but God hangs up in the summer evening sky, for the poorest peasant boy, a picture whole leagues in extent, the tints of which would make Raphael throw down his pencil in despair ; and when He gathers together the dark folds of the sky, to prepare the autumn thunder storm, He heaves up the huge clouds into mountain masses, throws them into wild and sublime attitudes, colors them with the most lowering hues, and forms a picture which Michael Angelo, with all his genius, could not copy. The rich man adorns his cabinet with a few costly works, which hang unchanged for years, while the poor man's gallery is not only adorned with pictures that eclipse the *chef d'œuvres* of human genius, but they are continually changed, and every hour a new one is hung up to his admiring gaze ; for the firmament rolls on, and, like a great kaleidoscope, at every turn, presents a new and beautiful combination of light and shade, and color. Let not its rich pictures

roll away unheeded ; let not its lessons be lost upon the young, but let them, in admiring it, know that God's great hand is ever turning it, for the happiness of all his children.

If I have succeeded in making clear my idea of the progress of learning language, you will agree with me, that men, scattered in groups from Babel, would soon build up languages ; these would naturally differ from each other, not only in the form but in the accent of the words. But you will not fail to observe that the general principles would be the same in all ; because the same feelings, wants and capacities existed in all ; they would want to express their idea of existing things, or give names, or *nouns* to things ; they would want to express their own existence, their relations to external things, and they would use verbs ; they would modify these to express past or present existence ; in short, they would each and all construct their language upon the same principles, and there would be, as there is now, an *universal grammar*, to which every language must, in the very nature of the case, conform.

The same is true not only of all vocal languages, but of the language of gestures, of signs, of flowers, of symbols. When a little child, stretching forth his hand, lisps the word apple, he expresses, elliptically, a whole sentence, he uses the verb as well as the noun ; and the deaf mute, when he points to the apple, and then to his mouth, makes, elliptically, a whole sentence.

A little reflection will show the truth of a remark of Duponceau's, that we often use words in masses. The unlettered man not only does not know the different words of a sentence, when he sees them printed on a

page, but he does not perceive that he is using different parts of speech when he is talking ; the words do not drop from his lips one by one, but he blurts out whole sentences in conglomerated masses ; instead of saying *how-do-you-do-to-day,—it-is-a-fine-day-to-day*, he says, *howderdooterday,—tzerfinedayterday*. Nor is this mode confined to the unlearned ; all persons do, more or less, speak in whole sentences ; and some not only annihilate commas, semicolons and colons, but knocking out the periods, fuse different sentences into one mass, and speak by paragraphs, limited only in extent by the capacity of their lungs.

This is carried so far by some garrulous people that we have difficulty in understanding them ; generally, however, we have no trouble about it, because we are accustomed to hear and to use words in masses ; but when we hear persons speaking in a foreign tongue, to which we are unused, we are puzzled. How often do we hear people complain, that though they can read and understand every word in a French book, yet they cannot understand a Frenchman when he speaks, because he runs all his words together ; they do not consider that the Frenchman has just as much reason to complain of them, if not more.

But though the general principles of syntax be the same, its particular forms may vary very much, and one form may have considerable advantage over another, in the facility with which it will express the thoughts.

And here it is well to remark one thing, that language may be learned and spoken with the greatest propriety and purity, without the child knowing a single rule of grammar : indeed, a man may become a polished writer, and never have once considered that he was using differ-

ent parts of speech. We acquire language by imitation ; and keeping in view the fact, that written and spoken language are entirely distinct from each other, that we every day meet persons who speak our language correctly, and yet who cannot read it, who do not know *a* from *b* ; considering that it requires maturity of mind and considerable exercise of the reasoning faculties to understand clearly what words are, we may question the propriety of drilling children, as early as is done, upon the dry bones of grammar.

I am sure that in my own case, and in the case of my fellow-pupils, we knew absolutely nothing about grammar after we had gone through Murray the third time, and could pass every word in our exercises, much to the delight of our parents, and the glorification of our teacher ; I remember the peculiar sensation which I had, a long time afterwards, when I perceived a real distinction between a verb and a noun, and that I said to myself, Well, let me render tardy justice to the manes of old Murray ! he did mean something, after all, when he said, “ A verb is a word which signifies to do, to be, or to suffer.”

The study of grammar requires the exercise of causality, and childhood is not the age for this : when the child has learned his language, when he begins to think as well as to perceive, perhaps just before he is leaving school, then is the time to teach him grammar. Especially is grammar useful in learning a foreign language, and I would recommend every teacher to make their children learn a few words of French, or some foreign language, when teaching them grammar ; there is nothing which will give them so distinct an idea of what English grammar is ; the

time lost in the foreign language will be more than compensated by their subsequent progress.

There may be ways devised, perhaps they are in use in some schools, by which the study of grammar is made measurably profitable to small children ; and possibly some teachers may obviate all the objections : but I do not know them ; in all schools with which I am acquainted, the study of grammar is one of those stumbling blocks to *young* children, and reproaches to the teachers, which bring about that unnatural state of things, where the bell for school is a knell of sorrow, and the signal for dismissal a sound of gladness ; where children go laggardly in with a rueful countenance, and rush tumultuously out with shouts of thanksgiving ; a state of things exactly the reverse of what is natural.

When grammar is taught, let it be taught philosophically, and then it will be taught simply. Let the principles of general or universal grammar be kept in mind by the teacher ; and especially be it remembered, that our grammar is but *one* grammar. Instead of commencing with the article, which is comparatively an unimportant part of speech, and which is one of the last to be learned in the natural process, but which has long usurpingly held the first place in our grammars, let him begin with the nouns : let the pupil understand that he is using nouns whenever he is using the names of things about him, things that really exist, as bench, knife, fire, &c. ; make him perceive that by considering the qualities of things he may make adjectives, as *hard* bench, *sharp* knife, *blazing* fire ; that he may consider these abstract qualities as realities, and make abstract nouns, as the

sharpness of the knife, the *hardness* of the bench, the *heat* of the fire, &c.

When teaching the use of pronouns, let a boy express a sentence like this without using any pronoun,—“*John, I request you to come to me, with your book, and your slate, and to show me your sum,*” &c. : he will be obliged to say, John, the master requests John, to come to the master, with John's book, and John's slate, and to show master John's sum, &c. Cause a boy to use a few sentences like this, and he may understand that “a pronoun is a word used instead of a noun;” and comprehend various other grammatical expressions, which boys in my day considered as mere formulas for expressing *unknown quantities* of knowledge. It would be easy to apply the same principles to every part of speech, and to every variety of form in which they are used; but time will not allow.


We have thus far considered vocal language and the language of signs, and seen how perfectly they answer the purposes of human intercourse, but both these methods are, by their very nature, limited to the time of their use, and to the persons who hear or see them; the choicest language, spoken in the loudest tone, is less permanent in its duration than simple characters traced upon the sea beach; and the most graceful and expressive gestures die at their birth. But man needs something more than this,—he required the means of transmitting his thoughts to others beyond the reach of his voice, and to his posterity who shall come after,—he required this, and he found the means in written characters.


The first kind of writing was picture writing; a man wished to explain to another that he had seen something


for which they had no conventional name, and he made a picture of it, that is, he made some kind of sign suggestive, in which the other could perceive a resemblance.


The first written words were, doubtless, pictures and rude drawings ; these would, of course, be simplified and abbreviated as fast as possible ; if one wished to draw the picture of an ox, to express his idea of the animal he would first draw its likeness ; but on repetition, he would draw fewer and fewer parts of the animal, as he saw that others could understand him, until at last, by a single mark, he could cause others to understand that he meant an ox.

In time, these single marks might lose all resemblance to the original, and yet by convention be perfectly understood.

To draw a semicircle, thus,— would be to express horns, and to make four marks for four legs,

thus,—, or perhaps to unite them,

thus,— and afterwards to unite the two,

thus,— would be just as expressive as the letters O, X, written by the most elegant penman, or printed by the best printer.

The resemblance is so obvious, that I wonder it has not struck some of those erudite theorists, who are for tracing every word to its simple element: surely, to them the transformations would be comparatively easy, for to invert two of the legs of an ox, and put them sprawling in the air, would be nothing to what they sometimes do.

The ingenious Warburton says, all the barbarous nations of the earth, before the invention or introduction of letters, made use of hieroglyphics or signs for things to record their meaning; the more gross by representation; the more subtile and civilized by analogy and institution.

The most ancient of the Egyptian hieroglyphics appear to have been symbolic of the things represented; and they were, to a certain extent, ideographic; the same is true of the Mexican picture-writing, and of many of the original Chinese characters. But by this process of abbreviation the symbols lost all resemblance to the things represented, and would be understood only by those who had a knowledge of the original meaning; and among the Egyptians this knowledge was confined to the priests.

The progress of the art of representation by visible signs, must have been the same as it was by audible sounds, from the concrete to the abstract. The picture or the image was a physical representative of the object alluded to. But by a very easy transition other signs were introduced, which were not ideographic, but phonetic, that is, represented not immediately the thing itself, but its name.

Then followed the symbolic signs, which, preserving for a while, some analogy to the thing designated, would

gradually lose it entirely. Thus the ancient representation of Universal Nature, by the Diana Multimammia, was a simple symbol; but the representation of the same, by a winged globe, with a serpent issuing from it, was an enigmatic symbol. [Is it not a little remarkable that the Egyptians should have represented the *sun* by a beetle rolling a ball, with his *breast towards the ball*?]

In some modern languages symbolic signs are occasionally used for conciseness; as in some German books we find the sign † for *died*, the cross being a symbol of death. In representing abstract ideas, it would be natural to adopt some familiar object, as the picture of a lion, to represent strength, &c.

It will be perceived at once, however, that as writing became more common it would be too tedious to represent these symbols, and that little by little they would be supplanted by purely arbitrary signs.

Warburton hazards the remark, that at this point of progress men “perfected another character, which we may call the *running-hand of hieroglyphics*, resembling the Chinese writing, which, being at first formed by the outlines of each figure, became at length a kind of marks.”

He then adds, “the use of this running-hand would take off the attention from the symbol, and fix it upon *the thing signified*, by means of which the study of symbolic writing would be much abbreviated, the reader or decypherer having then little to do but to remember the power of the symbolic mark, whereas before the properties of the thing or animal employed as a symbol were to be learned; in a word, this, together with other marks

by *institution*, to design mental ideas, would reduce the characters to the present state of the *Chinese*."


Now although more modern researches do not confirm all this learned divine conjectures about the Chinese language, the above remarks are very important, and show what a stride had been made by the human mind.




Another great step was then taken : by an easy transition other signs were introduced, which were not in any sense ideographic, but phonetic, that is, did not represent immediately the thing, but its name,—the *audible* sign, by which it was known to men.

Then the genius of the human race hovered at the outset of the boldest flight which it has ever yet made ; then it required but some Newton or Columbus to consider that words are compound sounds,—that the elements of these sounds are few,—that these elementary sounds could be represented by convenient arbitrary characters,—that words could be painted and speak to the eyes:—then the world was ready for the improvement, and the improver appeared ;—some Cadmus, or some Thoth, took the bold step, and gave to the world arbitrary letters,—a gift greater than was ever given by man to his fellows,—a gift for which the ancients did well not to pay the giver the doubtful compliment of placing him in the rabble rout of their deities, since to have done so would have been to place him upon a level with the Argonautic sheep-stealer, and the great scavenger of the Augean stable.

I must necessarily hurry over the interesting science of written signs, or *graphology*, as it is termed by Duponceau, referring those who would study it, to his learned disquisitions, where they will find, *in extenso*,

what I can only state summarily, that there are three kinds of writing : first, *word-writing*, or lexigraphic, as the writing of the Chinese, and some of the Egyptian hieroglyphical signs : in this every single or compound character represents a word,—a sound. If we represent the moon by the figure of a crescent, we use an ideographic sign, and any person, of any nation, seeing it, would understand what we meant ; but when we cut off the corners, and so change the figure that all resemblance is lost ; when we write the word *moon*, it is to a Chinese as incomprehensible as is his sign to us ; but were his sign a crescent, it would be ideographic, it would recall the idea of the moon without any reference to the sound.

The Chinese, then, and its kindred languages, are *lexigraphic*, every sign represents a word ; moon, for instance, is represented thus,— ; light is written

thus,— and “light of the moon” thus,—  each part of the word having a particular signification, as in our word tea-kettle, inkstand, &c. Where a word is taken for a sign of a single thing, of course there must be many homophonous words, or else the language must be multiplied to infinity ; the Chinese have many such words, and they distinguish the one from the other by varying the written character in some of its branches ; as we distinguish between the homophonous sounds, *air* of the heaven and *heir* of a fortune, by writing them differently.

The second kind of writing is the syllabic ; in which

every character represents one of the constituent parts of a word, which we call syllables: as if, in writing the word school-house, we should represent the first syllable by one sign instead of six, and the second syllable by one sign instead of five. Every character in the syllabic languages represents a sound, whether the word be monosyllabic or polysyllabic. The Tartars, and several other Asiatic nations, use the syllabic writing.

The third kind of writing is the elementary; as in English, where each character or letter represents an element of the sound. Sometimes syllables which have no meaning, when standing alone, are formed of two or more of these elementary signs, as *tion*, *ing*, &c.

In English we have some characters which are lexicographic, representing entire words; syllabic, representing parts of words; and also elementary; as the character *i*, which may be taken as a word, as a syllable, or as a letter.

It is to be remarked that letters do not represent any absolute sound, but are entirely conventional; the letter *a* to us represents one sound, while to a Frenchman it represents quite a different one. Hence appears the futility of the attempt to invent a copious written language which shall be universal; since it is impossible to represent with exactitude, by any sign, a sound made by one individual, which can be understood and imitated by another, because no two individuals are alike in the tone of their voice any more than they are in the lineaments of the countenance. An universal written language must, therefore, be very limited, for there are very few signs which are understood universally; the arbitrary figures of numbers come nearest to it; the Arabic characters, 1, 2, 3, 4, 5, convey to the mind of any European the same

meaning, because they are symbolic of *numbers*, while our letters are symbolic of sounds.

It is quite possible that the original constitutional peculiarities of different people, cause some difference in the sounds by which they represented things : one nation would select more gutturals, another more labials than the rest ; but be that as it may, different sounds being selected and generally adopted as words, or signs of things, when the elements of the sounds were sought out by those who formed the alphabet, they of course fixed upon a sign for each, the order in which they arranged them constituting the alphabetic order ; and as this is a matter of pure chance, an alphabet may as well begin with *z* as with *a*.

The arrangement of these elementary signs of sound so as to represent words to the eye, is orthography. Now as it is impossible to make people, in different grades of society, in different parts of the country, and in different ages, pronounce in the same way, so it is impossible to make the orthography conform to the pronunciation. The spoken words, however, are much the more volatile and ephemeral. We know not exactly how the people of England pronounced their words two hundred years ago ; but it is probable we should think it a very uncouth manner ; perhaps we should not be able to understand them ; but we know how they *spelled* their words, and we ourselves spell nearly in the same manner.

Verba volant, scripta manent ; hence it is that we have such inconsistencies in spelling ; the written signs not changing as rapidly as the spoken ones ; the preposition *through* might once have been pronounced *thro-ugh*, and it was so written down, but the pronunciation hav-

ing since changed entirely, while the written signs remain the same, they are no longer a correct representation of it; hence he who should write it *thru* would come nearer to the true design of orthography; nevertheless he would be wrong, because, should his example be generally followed, the written language would soon be thrown into confusion.

It is impossible to remedy this evil entirely, though it may be corrected; but it must be done with great caution; and we must not think so much of the imperfections of orthography as to forget its great advantages. We must remember that if we could to-day change the orthography of all our words, so as to make it conform to their sounds, in a few years it would be as imperfect as ever, because people will depart from the standard of pronunciation which they now use.

The same is true of temporary, and of local or provincial accent. In these matters, as well as in orthography, the standard usually taken is the usage of the capital of the country, not because it is any better, not because it is more euphonious, but simply from that influence which people gain from being associated in large numbers. The same feeling which makes the country girl adjust her boddice and her flounces by those of the city belle, rather than trust her natural taste; and which makes her select the ornaments for her hair from the *Magazin des modes*, rather than from the sweet flowers of her own fields, makes the men copy the accent and pronunciation of those who contemptuously style every one a clown who differs from them.

The philosopher would have a right to smile at those who plume themselves upon what they suppose to be a

standard, but which is as ephemeral as their own existence, were it not that the feeling which they manifest is of too much importance to be ridiculed ; and rather deserves grave expostulation. The power of ridicule and satire was given to man for some good purpose, but not to bring into contempt what deserves only pity, and teachers cannot be too careful about the books which are put into childrens' hands, lest they be taught to pride themselves upon what is no subject of self-gratulation, and to despise others for what is not their fault. It is, indeed, hard to find books in which the fault just alluded to does not exist, for from time immemorial the provincialisms, the mispronunciations, and the misspelling of ignorant people, have furnished a mark for the arrows of almost all our writers. Even at this day, and in our country, you can hardly take up a newspaper or an almanac, in which the "*witty department*" is not supplied with materials furnished by the ignorance and illiteracy of some unschooled wight ; and it is not a little remarkable that those newspapers which declaim loudest about their connection with, and love of, the dear people, should be foremost in this abuse of the unfortunate. What humane heart has not bled at reading in our police reports the burlesque and ridicule, administered to some ignorant, inebriate, or criminal. But there are exceptions, and it is among that sex to which humanity owes not only all its graces, but most of its virtues,—it is among women that the brightest exceptions are found. Where can you find upon the pages of an Edgeworth, a Hemans, or a Sedgwick, a single fling at the ignorance or illiteracy of others ? It is upon the false notions of vulgarity and gentility, that the humane teacher should carry on a war unto extermination ; and it is espe-

cially the mission of common-school teachers to elevate their charge above the reach of the sneers of the boarding-school miss, and the gibes of the college pedant ; but let him beware that he engenders not in them a feeling kindred to the one he so justly complains of now.

Remarks of the same kind might be made upon accent, emphasis, rhythm, &c., which belong strictly to vocal language, but are to be observed in reading written language, and for some of which, indeed, we have arbitrary written signs.

Accent is mainly arbitrary, but it is not a matter of indifference ; indeed, so highly was it prized by the old Greeks that they used certain characters in writing, which denoted the tone in which the words were to be read. These were applied originally, perhaps, only to musical tone, as the origin of the word *prosody* [$\pi\rho\acute{o}s$ 'ωδῆ] seems to imply. The modern Greeks use the accents in writing and in printed books ; but they can read quite as well if the accents are omitted. This may furnish a hint for decision of the question how far the accents used in some of our elementary school books are useful. In all common words children, doubtless, learn the accent by the ear, in conversation ; they catch the accent of those about them, whence arise provincialisms ; and they imitate also any peculiarities of the members of their family. The tone of the voice varies with the various words, and even syllables, by gradations so subtle and minute, that it would be impossible to express them by any system of marks, yet the child perceives and imitates them, and accomplishes a task seemingly as difficult as that of the infant Hercules, without apparent effort or labor.

In teaching them to read, this natural process should be imitated as much as possible ; the faculty of imitation should be mainly depended upon ; and when they fairly understand that the printed characters serve only to call to mind the words which they use so familiarly in conversation, they will pronounce naturally.

With regard to words not in common use, printed accents may be more serviceable and less objectionable.

Emphasis, differing as it does entirely in its nature from accent, requiring a voluntary effort of the lungs, and not being an arbitrary matter, can be properly observed by those only who understand what they read. It would be possible, indeed, to make children observe the syllabic emphasis of words which they do not understand, though the task would be a difficult one ; but with regard to rhetorical emphasis, that requires absolutely a knowledge of the sense, for not only are the emphatic words to be carefully distinguished, but they require each one a particular stress of intonation, a warmth of expression, which can come only from a warmth of feeling at the moment of reading, or a recollection and imitation of the tone in which that feeling was expressed at some previous period.

In this, as indeed in every part of the process of reading, the teacher will find it of immense benefit to be able to read well himself ; for he cannot, as in writing, make use of copies ; and if he be a poor reader, he can only serve his pupils as a beacon, a warning, not as a model. I have known a master, who was not a good reader, to teach his pupils to read well ; but it cost him immense labor ; the process must have been somewhat like that of teach-

ing a deaf and dumb person to pronounce a word, causing him to make sounds at hazard, shaking your head at him ninety-nine times when he was wrong, and approving the hundredth, when by chance he got right. But I should weary your patience by pursuing this part of the subject, with which, as practical teachers, you must be more familiar than I am.

Thus, Ladies and Gentlemen, I have touched, in the most irregular and imperfect manner, upon various points of this vast subject ; but how much have I left untouched ; how much might one insist upon the necessity of the teacher's considering that language is but the means to an end ; upon the superiority of having fifty ideas and one language in which to clothe them, rather than one idea and fifty languages in which to dress it : how much might be said upon the importance of considering grammar as being merely concerned in the *form* of the expression of our idea, and as being mainly useful in leading to logic, by which we test the truth of our ideas, and to rhetoric, by which we give the symmetry and coloring to the representation which we make of them.

But, above all, how much might be said upon the gratitude which we owe for this inestimable gift, and the responsibility which rests upon us for the right use and improvement of such a vast instrument of power : an instrument by which intellect sharpens intellect ; by which every mental faculty is strengthened and improved, while it is improving others ; by which the affections of the soul are spread out before those we love, and by which theirs are brought back to gladden our own ; by which the deeds done on the uttermost parts of the earth, or in

ages long past, are brought to a focus beneath our eye ;— by which the words and deeds of our fathers become our heritage, and by which we may transmit ours to our posterity ; by which, in a word, man communeth with man, nation is brought face to face with nation, and generation talketh freely with generation !

LECTURE III.

ON THE

GIRARD COLLEGE.

BY E. C. WINES.

THE fickleness of fashion has long since passed into a proverb ; yet in some things she has maintained a remarkable uniformity. The fashion of praising the days of our grandsires, and of bemoaning the degeneracy of our own times, seems to be as old almost as human society. The illustrious Hebrew sage and preacher,—that keen observer of men and things,—administers a mild but pregnant rebuke to the carpers of his day : “ Say not thou, what is the cause that the former times were better than these ? thou dost not inquire wisely concerning this.” But despite the incessant din of these sombre complainers, the progress of the human race, with some partial interruption, and with (it must be con-

fessed) one long, universal, and dreary slumber, has been upward and onward. Consult the historic page ; mark the monuments which the revolution of ages has reared upon the globe ; survey the field of letters, science, art, philosophy, government, education, religion. What report do you bring thence concerning the retrogression or improvement of mankind ? Do you point me to an occasional mob ; to the flames of a costly edifice, fired by bigotry, prejudice, or revenge ; to the agonies of a man, or a score of men, hurried into eternity by a lawless, violent, and bloody death ? Do you call upon me to contemplate a confraternity of successful rogues and defaulters, rioting on the spoils of corruption, fraud, cunning, and treachery ? Do you bid me mark the bitterness of sectaries, the envy of the great, the ambition of demagogues, the violence of party, and the deep heavings and mighty agitations of nations struggling to burst their fetters, and assert their rights ? Do you show me these things, and call upon me to mourn over the decay of virtue, and the deterioration of the race ? Come, turn away from these dark lines. I admit and bewail their existence. But I will not gaze upon them exclusively nor chiefly, when there are lights, bright and cheering lights, as well as shadows, in the picture. Go visit the cell of the Monk of Erfurth, and trace from thence those mighty and benignant revolutions, whose seeds lay buried in that then *terra incognita*,—the BIBLE,—which his noble spirit rescued from its dusty sepulchre. Behold the Novum Organum of Bacon, and the wonders it hath wrought for science. See it tearing from the human intellect, like so many chords of gossamer, the fetters in which it had been held for ages, and bidding it go forth

to rejoice and triumph in its new-found liberty. Contemplate the Principia of Newton, and the rich harvests of knowledge, of which those "beginnings" were but the first fruits and earnest. Then turn your eyes in a different direction, and consider the evidence of human improvement, as well as of the vigorous pulse of Anglo-Saxon courage and independence, in the Magna Charta of Great Britain; in the Revolution of 1668; in the successful resistance of tyranny and struggle for independence and constitutional liberty of the British Colonies of North America; and in the Irish Emancipation Bill and Parliamentary Reform Bill of our own times. The very block on which Louis XVI bled, the rock to which the tyrant Napoleon was chained, and the blood which besmeared the pavements of Paris on the memorable revolution of 1830, are irrefragable witnesses and eloquent expositors of the general progress of the race. The mariner's compass, which has, as it were, brought up a vast continent from the abyss of non-existence, and made the ocean the highway of nations; the art of printing, which has multiplied and diffused the means of knowledge beyond the wildest dreams of romance; the steam-engine, that miracle of modern ingenuity, that annihilator of space and enricher of nations; the telescope and microscope; the blow-pipe; the power-loom; the cotton-cultivator; and the thousand other inventions of our times, the ultimate design of which in Providence doubtless is, to allow to his intelligent creatures more time for pursuits congenial to their rational and immortal nature,—who, but a madman can contemplate these things, and add to the account the schools, the hospitals, the alms-houses, the asylums and retreats for the unfor-

fortunate of every name, and the innumerable other ministrations of love which the spirit of a living Christianity has prompted, and then desire to roll back the tide of time, and take refuge in the political, the ecclesiastical, and the intellectual despotisms of past ages?

The American Institute of Instruction now celebrates its twelfth anniversary. My mind was irresistibly led into the above train of reflections, Gentlemen, in contemplating the great progress that has been made in education since the origin of your excellent institution. To give even a brief sketch of the advance of this great cause,—to show how widely an interest in it has been diffused, and how vigorously many of our State governments have prosecuted the labor of founding or improving systems of public instruction,—to point out the improvement in the methods of training the intellectual powers, and of imparting knowledge and virtue to the young,—would be the work rather of an entire lecture than of a single paragraph. Doubtless to this great and salutary progress, the unobtrusive but efficient action of the American Institute has contributed in no inconsiderable degree. The eminently practical character, Gentlemen, which you have given to all your labors, has been not only a conservative, but a powerfully regenerative principle in them. I have not lost sight of this admirable quality in your operations, though you may, perhaps, have imagined that I had, in choosing for my subject *The Girard College for Orphans*. It is not my purpose to fill up the hour allotted to me with a barren history of the institution, or rather of the attempts, hitherto unhappily fruitless, to carry into effect the intention of the testator. I design rather, after a brief historical statement, to use my sub-

ject as a text for a few desultory, though, I hope, not impertinent observations on several topics connected with the cause, whose interests we are met to consider and promote.

It is now nearly eleven years since Stephen Girard, of Philadelphia, "merchant and mariner," as, with characteristic simplicity, he styles himself in his will, closed his earthly career. By extraordinary talents and success in business, he had, during a long and laborious life, amassed a fortune greater than that of any other American citizen. This fact was most that was known of him before his decease. Holding himself aloof from society, absorbed in the cares of his vast estate, dead to all political honors, and scarcely allowing himself any recreations, except such as consisted in a change of labor, he seemed to live in a world of his own, and to have few feelings in common with his fellow men. Without children, frugal in his habits, and wealthy even beyond the desires of avarice, he yet toiled on, in old age, with as keen an industry as if he had had the first dollar of his fortune to make,—a mystery to the community in which he lived, who were incapable of understanding so laborious a diligence, prompted by no other apparent motive than the mere love of amassing and possessing. But death, which arrested his labors, revealed also their true source and object. It was not a fondness for money alone that had prompted and sustained him. Whatever share this sentiment may have had in shaping his life, others, more elevated and generous, had undoubtedly mingled with it. This is evident from the disposition which he made of his immense property,—the whole of it having been bequeathed to charitable uses. After making liberal be-

quests to the Commonwealth of Pennsylvania, to the cities of Philadelphia and New Orleans, and to various charitable institutions, he bequeaths in trust to the Select and Common Councils of Philadelphia \$2,000,000, for the erection and endowment of a college for "poor white male orphan children." To this absolute appropriation, the whole of which might be absorbed at the discretion of the trustees, he adds the right, whenever the necessity arises, of claiming the income of residuary funds, amounting to about \$4,000,000. The real endowment of the Girard College, therefore, may be set down at \$6,000,000. This bequest is without a parallel in the annals of individual munificence. It is nearly, if not quite, equal to the endowment of the London Blue-coat School, the most wealthy of the charitable institutions of Great Britain, whose funds were contributed by successive British sovereigns.

The question is often asked, especially by strangers, why so many years (now nearly eleven) have been permitted to elapse since the death of Mr. Girard, without the reception of a single orphan to the enjoyment of the benefits of his noble bequest. Doubtless it was never in the intention, nor ever in the thought of the testator, that his princely benefactions should remain so long like seed buried in the earth, and yielding no fruit. The extraordinary delay in opening the college has occasioned much surprise over the whole country, and certainly not without cause. To the production of this delay, three causes appear to me mainly to have contributed. These I will now proceed, very briefly, to state.

1. The first is an impression, deeply wrought into the public mind immediately after the publication of the will,

from certain most unhappy provisions contained in it, that the proposed college would become a school of infidelity. I well recollect the feeling produced in my own bosom, when I first heard of these provisions in the will, and the remark I made at the time, that it would have been better for the interests of religion and morality if Mr. Girard had cast his money into the ocean. Many of those who now hear me, I doubt not, had similar feelings. Certainly the sentiment was by no means uncommon. The venerable and illustrious Bishop White, of Pennsylvania, published in the National Gazette, under his own signature, an elaborate argument and appeal to the citizens of Philadelphia, to induce them to reject with disdain the proffered boon, as containing a deadly poison concealed beneath its fair exterior. And there are doctors of divinity, now living in Philadelphia, as well as in other parts of the country, who still entertain a similar belief. That this opinion was and is without any just foundation, I hope to convince you in a subsequent part of my lecture. But you well know how difficult it is to erase an impression, even though ill-founded, which has been wrought into the mind of a whole community, and how powerful, either in encouraging or repressing exertion, the action of such impression is, while it remains.

2. The second cause of delay, which has been, perhaps, even more efficient than the first, is also found within the will itself. If Mr. Girard's charity towards the clerical profession forsook him when dictating one part of his testament, his accustomed sagacity appears to have slumbered in another. For, while he made the city of Philadelphia his trustee to carry into effect the bequest relating to the

college, he gave to the said trustee full power to apply the whole income of the residuary estate to its own benefit, namely, to diminish the burden of taxation, until such time as, in the judgment of the same trustee, the necessity might arise for using it in the maintenance of the college. And this he did at the same time that he declared expressly that the education of orphans, and the institution to be created for that purpose, was the "primary object of the whole will." Here, plainly, is a bribe to the full amount of the income of \$4,000,000, offered to the trustee of his own choice, and by his own hand, to violate *ad perpetuum* the main intention of his own last will and testament. Surely, never was man more infatuated, or more inconsistent with himself. That deep insight into the relations of cause and effect, and that never-failing sagacity resulting therefrom, which had been the chief instruments in the accumulation of his vast estate, would seem to have taken leave of him, when he came to dispose of it.

3. The third cause of the delay so generally and justly complained of, is the remarkable opinion of John Sergeant and Horace Binney, Esqs., the two most distinguished lawyers of the Philadelphia bar, that, without violating the terms of the will, the college cannot be opened for the reception of pupils until all the buildings are completed, and furnished with every thing needful to carry the design of the testator into execution. I call this a remarkable opinion, considering the source whence it emanates, because it is a mere *inference* from the phraseology of the will, and the relative position of certain paragraphs in the section relating to the college; because it rests at best upon an extremely doubtful con-

struction,—a construction deriving all its force from the mere position of the clause on which it is founded,—a construction which, nine persons out of ten, if not ninety-nine out of a hundred, would never think of ; and because it is contradicted by a positive injunction in the will, as plain as words can make it, that “the institution shall be organized as soon as practicable.” A formal refutation of this opinion, though easily accomplished by the application of the plain principles of common sense to the interpretation of the document, would be upon the present occasion both an ill-timed and fruitless labor. It is enough for my present purpose to have referred to the opinion, given officially on application by the Board of Trustees, as an impediment of no slight magnitude to the organization of the institution. It will be sufficient, on this part of my subject, to add, which I do with great pleasure, that the Councils have ceased to use the income of the residuary funds for city purposes, that the main building is progressing towards its completion, and that there is ground to hope that further delays, so far as they are causeless, will be avoided.

The only fruit hitherto of Mr. Girard’s munificent bequest, so far as the promotion of the cause of education is concerned, is the able “Report on Education in Europe,” of Alexander Dallas Bache, LL. D., President of the Girard College. This is an elaborate and detailed account of the various systems of education and chief educational establishments in Europe. I know of no other work which contains such a vast and well-digested body of information touching these matters, or which so well deserves to be studied by those who frame and administer our systems of instruction, and by all who

believe that the education of the people is essential to the purity and perpetuity of our social institutions, and identified with the cause of morals and religion, with the triumph of law over mob violence, and with the promotion of all the great interests of society. I have read the Report of Dr. Bache attentively, I have been nearly three years associated with him in teaching, and longer in habits of familiar intercourse, and have conversed with him freely and repeatedly on all the topics relating to the interests of education. His sentiments on all the leading questions connected with the training of the young, seem to me eminently characterized by sobriety and good sense, and to be of excellent augury for the usefulness of the institution over which he will undoubtedly be called to preside, whenever it shall go into operation. I have no hesitation in expressing the opinion that he possesses qualifications for the organization and conduct of the school, superior to those of any other citizen in the Union. Under his enlightened and efficient administration, it may confidently be predicted that the Girard College will become a **MODEL INSTITUTION**, scarcely less useful by its influence in correcting wrong modes of instruction, and in raising the general standard of education, than by the more direct benefit of adding to the number of well-instructed and virtuous citizens.

It only remains to glance at some of the objects which, from the several data within our reach, we may reasonably conclude the Girard College will aim to accomplish. It will, I think, be regarded by the members of this Institute as just ground of rejoicing, that the president of the college is disposed to use the college, as far as may be, in the preparation of teachers. The great want of

our country, at this moment, in so far as popular schools are concerned, is a body of well qualified instructors ; a want, however, which can never be met, till these are specially prepared for their business, by an appropriate course of theoretical and practical training. The errors of mankind are innumerable ; every age and country has its share ; but, among them all, there is scarcely one more remarkable, or more disastrous in its influence, than the idea that persons without any special qualifications may make very tolerable instructors of the young. No fallacy could be more preposterous, and no course of action more shortsighted than that which has resulted from it. It is not thus that men think and act on other subjects. To say nothing of the learned professions, in any one of which a man would seek long for employment without any previous preparation,—they who build our houses, make our shoes, teach our sons to ride and our daughters to dance, and cut our coats and hair, must all understand their business ; and an apprenticeship of several years must be served by a cabinet-maker, before he is allowed to undertake the formation of an elegant piece of furniture, when nothing can result from failure but the loss of the rude material and the workman's time. But the infant mind, that most delicate and complex piece of the Almighty's workmanship, is, without the slightest apparent hesitation or misgiving, committed to men who have never studied even the first principles of its structure,—and that, too, at a time when its parts are most easily disarranged, and when such disarrangement produces the most fatal and lasting effects. As long as such views practically prevail, it is vain to look for the fruits of wise and thorough instruction. There is no stronger

conviction in my mind, than that little, comparatively, can be effected towards raising popular education to its proper level, till we have a supply of teachers trained to their business, and the occupation of teaching takes rank among the learned professions. When the title of *school-master*, now almost a reproach, shall become a passport to respect, then, and not till then, will the common education be what it ought to be. And who is entitled to a higher degree of respect than the competent, faithful, laborious instructor of youth? What nobler work can task the human energies, than that of training immortal beings to act well their part in life, and to enjoy the rewards of goodness throughout interminable ages? It may be affirmed, without the least hesitation, that there is no office in general society more truly honorable, and none on which the present and future well being of the human race so much depends. From various causes, however, though chiefly from an almost universal deficiency in the qualifications of teachers,—the office has been rendered inefficient for the great purposes of human improvement, and the teacher himself degraded from the rank which he ought to hold in the scale of society. He must now be raised to the proper elevation in that scale, or we must be content to forego the advantages of a higher moral and intellectual developement of the popular mind. Without qualified teachers we cannot have good schools; without special training, we cannot have qualified teachers. These positions are so much the nature of axioms, the relations of cause and effect expressed in them are so plain, and the best interests of society are so deeply involved in the general application of the principles they embody, that it is most remarkable that any can dis-

believe, or, believing, can remain indifferent and inert. Unless the wide-spread torpor on this subject can be in some way removed, gloomy forebodings may reasonably be entertained in regard to our future career as a nation. If the Girard College can be so constituted as to meet, in any measure, the want above referred to, and disabuse the public mind of its errors, practically, if not theoretically indulged, on the subject of the education of teachers; if it can annually send forth its class of schoolmasters, trained, not to any set of mechanical evolutions merely, but to a thorough knowledge of the principles and practice of their profession, and to the able and enlightened discharge of its duties,—I verily believe that it would more effectually carry out the real purposes of the founder, and perform a more substantial service to the country, than by any organization in which the object here suggested should be overlooked. And why may it not? The Orphan-house, at Hamburg, has thoroughly tried the plan of educating a portion of its pupils as schoolmasters, and the experiment has been, in all respects, a successful one; and the influence of the system on the general standard of elementary instruction in the neighborhood, has been most auspicious. The facilities for prosecuting such an object could not be better than in the Girard College; and that it will be made a prominent one, we have every reason to believe from the known opinions and wishes of the president.

The character of the education likely to be given at the Girard College, and the modes of instruction likely to be adopted, are points which claim a brief consideration at our hands. The will of Mr. Girard prescribes that “the orphans admitted into the college shall be in-

structed in the various branches of a sound education, comprehending reading, writing, grammar, arithmetic, geography, navigation, surveying, practical mathematics, astronomy, natural, chemical, and experimental philosophy, the French and Spanish languages, (I do not forbid, but I do not recommend the Greek and Latin languages,) and such other learning and science as the capacities of the several scholars may merit or warrant; I would have them taught *facts* and *things*, rather than *words* or *signs*." According to the will of Mr. Girard, orphan boys are to be educated from the age of six years to fourteen, sixteen, and even eighteen years of age. The materials of their instruction must be "things rather than words," and the degree is to be such "as the capacities of the several scholars may merit or warrant." The first provision, from the early age of admission which it enjoins, will enable the conductors of the college to train as well as to instruct; the second, indicates that the tendency of the training should be towards practical life; and they are expressly called on to develop talent. Dr. Bache is of the opinion, "that it is practicable so to arrange an institution that superior talent shall receive full opportunities for its cultivation, without sacrificing inferior talent by inappropriate instruction. In other words, that Greek and Latin, if studied at all, should be pursued to the point of true scholarship, and that they ought not to be forced into all the parts of a system of practical education, where, from the very necessities of the system, they cannot, in some parts of it, be so pursued as to be useful; an opinion which must commend itself to the sober understanding of every thinking man, and which would long since have been general, had it not

been for the tenacity of human prejudices. Yet the doctor understands the terms "practical" and "useful," as applied to education, in a broad and philosophical sense. He has no sympathy with those self-styled reformers who would annihilate every thing that does not tally with their own narrow utilitarian notions.

Let me here guard against misapprehension. I would not willingly be ranked among the herd of declaimers against the study of the ancient languages. The fierce and indiscriminate warfare, waged by certain writers against classical learning, is as unphilosophical in principle as its success would be injurious to human improvement. The error of these writers appears to me to have had its origin, in part at least, in a confounding of the terms *words* and *language*. The study of the latter is considered synonymous with that of the former; and as words are assumed to be arbitrary signs, *therefore*, they argue, language, being made up of words, is arbitrary also. Granting the premises, the conclusion is plainly a *non-sequitur*. If words, being simple signs of individual ideas, are arbitrary, language, which is essentially complex, and the medium of communication for the endlessly diversified opinions and feelings of men, is far from being so. The truth is, language springs from the wants of men, and has its principles in the laws of the human mind. It is modified by every advance or retrogression in science, arts, literature, government, civilization. It takes a tinge from almost every delicate shade in national manners and character; and is, in fact, to an extent by no means inconsiderable, a reflection of the intellectual, moral, and social qualities of the people who employ it. To say, then, that language, being in its origin and growth

as here described, is an arbitrary creation, is about as reasonable as it would be to assert that the steam-engine is an arbitrary machine. If these views be correct, the study of languages, properly conducted, is nothing less than the study of man, in the manifold and multiform phenomena of his intellectual and moral nature ; in his relations to the Creator, to society, to kindred, and to friends ; in all that constitutes his true dignity, and elevates him to the rank he holds in creation. But it is manifest that the advantages here indicated cannot be gained by a mere smattering of Greek and Latin. Such a mastery of these tongues can be attained only after years of patient and laborious application. The mass of our citizens, engrossed in commercial, mechanical, and agricultural pursuits, have certainly no immediate use for the dead languages ; and to assert that the study of them is essential to a sound mental discipline, seems too palpable an error to need refutation. What is to prevent the mind from being nourished and trained to a healthy activity by the study of mathematics, philosophy, chemistry, natural history, physiology, geography, grammar, rhetoric, history, and mental, moral, and political science ? It would be easy to show the adaptation of these branches of study to the purposes of mental culture ; but surely at this time of day such a labor can hardly be necessary. Let the author, the lawyer, the physician, the divine, the professor,—let whoever has the leisure and the means for thorough scholarship,—dig deep into the mines of classic lore ; the treasures there, and there only, attainable, are essential to the full efficiency and success of their respective vocations. But the merchant, the engineer, the artizan, and the farmer,—may they not more

usefully employ their school-days, than in gaining all they can usually gain,—the mere rudiments,—of the Latin and Greek tongues ; which, having been acquired without relish, are forgotten in much less time than they were learned ? The reason why the several branches of an English education have been thought insufficient as a basis of mental discipline for the common purposes of life, is, I imagine, the want of intellectual methods of instruction, hitherto so lamentably prevalent. It is too commonly the case that the business of our schools consists in a mere round of mechanical exercises, without life or intelligence, neither exciting the activity, nor increasing the strength of a single mental power. Teaching to think, observe, compare, classify, draw inferences, apply principles, and use language with precision, ease, and elegance,—and that upon a comprehensive, well-digested plan,—is, we have reason to believe, a rare thing, not only in the common school, but even in institutions of a higher grade. In short, to speak plainly, word-teaching has been, and is, the curse of our schools. And what has been the consequence ? An aversion to schools and study on the part of the young, so general as to have become proverbial. Yet knowledge is the natural food of the mind. The soul craves it as instinctively as the infant desires the milk that nourishes its new-born life. It cries after *knowledge*, and lifts up its voice for *understanding* ; and its importunities are answered with words, words, words,—*vox et præterea nihil*. Indignant at the cheat attempted to be played off upon it, it revenges itself by a deep-rooted aversion to the system and its authors. Any other explanation, it seems to me, would be an impugning of both the wisdom and the goodness of

the Creator. He has implanted in the mind of man an ardent thirst for knowledge. He has endowed it with capacities fitted to rise from object to object, and to range from system to system, in its search after truth, and its approximation towards the source of truth. And can this fact be reconciled with the wisdom and benevolence of such a mental constitution as makes the *act* of learning a mere drudgery,—an object of disgust and hatred? No, no; it cannot be! The healthy and assured growth of the mind, the mastery over general principles, and the conscious ability to apply them successfully in the investigation of truth, cannot but yield a pleasure, pure, solid, and satisfying. No fault can be more fatal to the true mental discipline and solid progress of the pupil, or more likely to give him a distaste for study, than an infringement of the principle embraced in a right construction of the injunction to teach “things instead of words.” It is the humble business of the educator to consult nature, and to follow her indications in training the youthful faculties. What is her voice on the question we are now considering? What do we observe in children, if we take the trouble to watch their infant movements? An irrepressible desire to examine every object that falls in their way. When they get hold of a new thing, they look at it, handle, taste, smell it, and are not satisfied till after repeated examinations. And many a time has a poor urchin, condemned to pore over incomprehensible sentences, been flogged for obeying this law of his nature, when the master was really more deserving of chastisement than the scholar.

Closely connected with the reform here indicated, is another, equally needed in our schools, especially in the

case of the younger pupils, namely, the substitution, in part, of oral instructions for the printed page. The more closely the mind of the teacher can be brought into contact with the mind of the learner, and the more constantly this mental communion can be kept up, the more easy, thorough, rapid, and pleasant will be the progress of the latter. There is nothing like the living voice, earnestly and clearly unfolding new truths, or elucidating those already known, to excite and fix the attention, to draw forth and nourish mental activity, to rectify absurd misapprehension, and to break up those mechanical habits which mere lesson-learning and repetition always engender. The known opinions of the future head of the college, and his practice as principal of the Central High School of Philadelphia, are a sufficient guaranty for the judicious arrangement of its studies, and the soundness of its modes of instruction.

The subject of moral and religious instruction in schools, in itself of the highest importance, has an extraneous interest as connected with the education to be given in the Girard College. The clause in the will, excluding clergymen of every name from all participation in the government and instruction of the school, is of a kind at which the thoughtful and the pious would naturally be startled ; it is one in which all believers in Christianity, having a proper respect for its institutions, might naturally find ground of apprehension and alarm, in regard to the character of the influence that would be exerted by the institution. Now, though all would be glad if the clause had been otherwise, yet, certainly, no sensible Christian will object to the country enjoying the benefit of Mr. Girard's munificent endowment, provided there

be not, as there is every reason to believe there will not be, any thing irreligious or unchristian in the *practical* working of the college. It has been the impression of many that, as the clergy are excluded, the same edict of banishment would be enforced against the Bible. But it will not be so. On the contrary, the Holy Scriptures are regarded by the gentlemen who are to have charge of the college, and especially by the president, as the great repository of moral principles and motives, an unerring guide on all questions of duty, and the unquestionable standard of right and wrong. In short, while other treatises on morals, and other modes of conveying religious knowledge will not be discarded, there is ground to think that the Divine Word will be made more prominent in the direct instruction of the Girard College, than in any other institution in the country, not technically theological in its character.

Having thus introduced the subject of moral and religious instruction, I cannot let the occasion pass without offering a few remarks on this momentous question. In moral education, the objects to be aimed at are to impart a knowledge of right and wrong, to instil correct principles, to cultivate the affections, and to form right habits of conduct. That the culture of the heart, which is a single complex term, denoting all of a moral character which belongs to our constitution, is a position approaching, in its proofs, as near to demonstration as any within the range of moral and metaphysical inquiry. The acknowledged end of education is the just developement of human nature. The human nature to be developed consists of three classes of powers,—physical, mental, and moral. The moral powers,—the conscience and the

affections,—transcend in importance, by common consent and beyond all comparison, whatever else belongs to the nature of man. “For my part,” says Addison, “I think the being of a God so little to be doubted, that it is almost the only truth we are sure of ;” to which Dr. Barrow adds, as little more than the fair and natural inference, that the doctrines and duties of religion are almost the only study which we are not at liberty to cultivate or neglect. Admit the divine original of the Bible, and the main object of education becomes as clear as it is important ;—to regulate the sentiments and form the habits of beings, degenerate indeed, and corrupt, but made by their Creator rational in their faculties, and responsible for their conduct. If it be the business of education to prepare us for life, and the business of life to prepare for eternity, and if religion alone can instruct us in the preparation suitable for securing our happiness in a future state, what can be plainer or more irresistible than the conclusion from such premises ?

One of the most difficult, as well as delicate parts of a teacher’s labor, consists in the government of his pupils. The future president of the Girard College, both in his Report and in his administration of an important institution, has given abundant evidence of the soundness of his views and feelings on this point. If the only problem in school government were, how to secure order in the study-room, the task were easily achieved. Of all sorts of government in schools, that of brute force is not only the simplest, but the easiest. Where a sound beating is the panacea for every variety of disposition and all sorts of offences, nothing is wanting to make an accomplished disciplinarian but strength of nerve and muscle. But it

may be safely assumed that the instructors of our children are responsible, in their systems of government, for something more than mere temporary results. They are bound to implant, at least to use their utmost exertions to implant, lofty principles of action, a love for whatever is excellent for its own sake, and a habit of generous, self-denying, elevated virtue. In a word, the end to be proposed is not so much to govern their pupils while they have them under their care, as to train them to a mastery of themselves, and perfect them in the noble science of self-government. The principal elements in such a plan of government are reason, firmness, consistency, impartiality, vigilance, affection, and sympathy. It was by such means as these that Pestalozzi wrought such wonders in his school at Hantz, changing, within an incredibly brief period, beggars, thieves, liars and ruffians into industrious, honest, loving, well-mannered boys. With him the love of his pupils was little less than a passion. It was a fountain from which the streams of sympathy and kindness unceasingly flowed, and went forth to water the hearts of his pupils. If it produced extraordinary fruits, it was only because of the extraordinary strength of the sentiment in his bosom. The same love, existing in the heart, and acting by like discreet modes, will always produce effects equally striking. A kind word or act, a gentle and loving expostulation, the manifestation of real sorrow at the perverseness of a pupil, and, above all, uniform affection and kindness, will often subdue a spirit that would resist all the harshness and violence that could be brought to bear upon it. There is every reason to believe that the government and discipline of the Girard College will be conducted in full

harmony with the principles here so briefly and imperfectly sketched. The ample endowment of that institution will enable its conductors to command the means necessary for a thorough trial of the system, to an extent hitherto unknown in our country ; and the anticipation may be confidently indulged, that it will produce results most cheering and salutary, both in respect to the pupils themselves and the community of which they form a part.

There are two or three other topics which I had intended briefly to handle, but the time I have already occupied admonishes me to bring my remarks to a close. I conclude by expressing the hope that all impediments to the organization of the college may be ere long removed, and the just expectations of the country be fully met by the city selected by the founder as the trustee for the execution of his munificent bequest. When the edifice, now in progress of construction, shall have received its finishing touch, and the last scaffolding shall have been removed, the sun never shone upon a purer or nobler monument of architectural beauty. Yet the moral structure to be reared within it, will as far exceed in beauty the former, as the spiritual and eternal transcend the material and the temporary. "Long may this structure stand, the pride and admiration of the latest posterity ; long may it continue to yield its annual harvest of educated and moral citizens, to adorn and to defend our country. Long may each successive age enjoy its still increasing benefits, when time shall have filled its halls with the memory of the mighty dead who have been reared within them, and shed over its outward beauty the mellowing hues of a thousand years of renown. Girard's will, in-

deed, be the most durable basis of all human distinction,—a wise benevolence in the cause of letters. The ordinary charity which feeds or clothes the distressed, estimable as it is, relieves only the physical wants of the sufferer. But the enlightened beneficence, which looks deeper into the wants of our nature,—which not merely prolongs existence, but renders that existence a blessing, by pouring into these recesses of sorrow the radiance of moral and intellectual cultivation,—this it is which forms the world's truest benefactor, and confers the most enduring of all glory,—a glory the more secure, because the very objects of that benevolence are enabled to repay with fame the kindness which sustains them. It is not unreasonable to conjecture, that in all future times there will be in existence many thousand men, who will owe to Girard the greatest of all blessings, a virtuous education ; men will have been rescued from want, and perhaps from vice, and armed with power to rise to wealth and distinction. Among them will be found some of our best educated citizens, accomplished scholars, intelligent mechanics, distinguished artists, and prominent statesmen. In the midst of their prosperity, such men can never forget the source of it, nor will they ever cease to mingle with their prayers, and to commemorate with their labors, the name of their great benefactor. What human being can be insensible to the happiness of having caused such a succession of good through remote ages, or not feel that such applause is more grateful than all the shouts which ever rose from the bloodiest field of battle, and worth all the vulgar fame of a hundred conquests ?”

LECTURE IV.

THE

SCHOOL-ROOM

AS AN

AID TO SELF-EDUCATION.

BY A. B. MUZZEY.

WHAT is the great Purpose for which man was created? Why was he gifted with these various capacities, and placed in the sphere he now occupies? What is the one leading object, to be kept always in his mind, and to be made the aim and endeavor of his life? There is but one rational answer to these questions. If the reply be, "the acquisition of wealth," it will be found that we have fixed upon a possession that multitudes, nay, a vast majority, of our race, are absolutely precluded from attaining. So long as men differ in talents, in wisdom, in diligence and perseverance, so long will they differ in point of property, so long will there be the poor as well

as the rich on earth. The affluent man may bequeath millions to his sons, but there is no security that those sons will retain and transmit them to their heirs. Legislators may frame laws for the periodical and equal division of all the estates in the land ; but unless they bind the hands and stifle the thoughts of every individual citizen, they cannot compel each and all to retain their precise shares, with no increase or diminution. How vain, therefore, were the attempt of parents to train their children supremely for the acquisition of wealth. They who do this are false to their offspring, false to their own high trust, false to human nature, and to its beneficent Author.

Shall we turn from this object to another. Fame, distinction, the praise of man, was it to gain these that we were endowed as we are ? Should we educate our children mainly with reference to elevated stations, to office, or to the securing of human applause ? This end is equally impracticable with that already considered. For, what is Fame ? Wherein does its good consist ? In being raised above our fellows. The moment, therefore, we attempt to prepare *all* for honorable places, we disregard the fundamental law of fame. We seek to give all that which, when once made common, loses its whole value. The king sits on an undivided throne. Let him have associates, and his subjects will cease to rend the air with their shouts as he passes. To train up our sons, therefore, to be all renowned, admired, and applauded, is to aim at an absolute impossibility.

By a similar course of remark, we might show that animal indulgencies and every merely outward concern, are not so much as within the reach of all mankind. He who, under these circumstances, deliberately stakes his

whole fortune on any one of these objects, and who binds up in it his entire happiness, acts the part of consummate folly. To educate our children with no other aims than these, would betray no less our ignorance of the world on which they are to enter, than our insensibility, or faithlessness, to their true interests.

What, then, must we regard as the sum of our duty to the young ? It is to assist them to develope their Inward powers and faculties. It is not to gain riches, honours, or any thing out of themselves, but to become intelligent, virtuous, qualified for any condition, whether of opulence or of need, and for any station, whether elevated or humble, and for any fortune, whether prosperous or adverse. We are to prepare them for, and they must be led, through our influence and aid, to aspire to, a Perfect Character.

Here is an object, if not immediately attainable, yet not absolutely impracticable, but one towards which they may constantly approximate. Nor is it, like those before named, of an inferior nature ; it is noble, dignified, worthy of a rational and immortal being. Intellectual, moral, and religious culture, what higher aim can man have than this ? No question, then, becomes so entirely interesting, as to know how we may best promote this in the coming generation ?

THE TRUE IDEAL FIRST NEEDED.

In speaking of education in general, I would never put asunder what God hath joined together. I would that every part of our nature should be duly cared for, and that the whole man, in his perfect stature and just

proportions should be completely unfolded. To this end, we must have first in our minds the Ideal of a true man ; we must comprehend, in its length and breadth, what humanity is. Many parents have never done this. They have seen now an eye, and now an arm, here the light and there the shade of the picture, but the full-length portrait, man as God intended he should be, and as every child that bears his image can be, how few of us have gone even so far in the work of education as to see that glorious Ideal.

The consequence of our imperfect conception of what is to be done, is that we have seldom considered all the means and methods of human culture. We have hence framed plans of instruction which regarded but one, or a few, of the faculties of our nature. "Now," has the father said to himself, "I must take this my son and give him a good education." But what was the thought then in his mind ? To qualify that son, it may be, to gain a subsistence in the world ; to make him as much like his companions as possible ; to follow the fashion of his times ; to render him a respectable man ; in any event, let the idea in his mind have been broad as it may, it embraced but a portion of the child's capacities, and extended through one period only of his immortal existence. And now what was straightway accomplished ? Was the child placed where his whole nature would be called into action ? Were light and warmth admitted to the divine germs implanted in him at his birth ? Was he entrusted to teachers whose employment and endeavor it was to train their pupils to be perfect children, that they might make perfect men ? No, the parent did not desire this ; he had not so much as considered the subject of educa-

tion in that broad light. And the teacher, to secure his approbation, must form a contracted plan, and confine himself rigidly to it. This he has done, and behold the fruit of his labors.

How many faculties do we see, even in the adult, slumber as in their infancy. Here is a genius, quick of apprehension, full of thick-coming fancies, but destitute of sound judgment, having much uncommon, but no common sense. There is a man of a giant intellect ; he has mastered the sciences ; perhaps he can reason and write, declaim and convince. But that is all ; for his affections are torpid ; and in social morality he falls even below mediocrity. For religion, the very word is to him as yet an enigma. Now we encounter the student, filled with the lore of ages, yet with a pale countenance and an emaciated form. The physical man, this poor, despised body has received at his hands no care whatever. It seems not even to have occurred to his friends or himself that there was a "law of the flesh." The only aim with him was books, knowledge, talent, intellect. But a part, surely, of a man is such an individual.

Next we see the man of over-educated physical faculties. There are those who dwell so much upon their health, as to give little attention to any thing else. Such an one, if exempt from every bodily pain, thinks himself the happiest of mortals, and takes pride in his successful preventives that keep him in such perfect health, or in his excellent prescriptions and remedies. When we meet one thus servilely, thus nervously, devoted to his bodily welfare, we recall the remark of the London physician, that "it were well for half the world did they not know that they had any stomach."

Other perversions of nature are seen in the inordinate culture of the devotional, to the neglect of the active man, or in so overestimating moral cultivation as to omit, in the pursuit of it, the imperious duties of religion. But let partial views and imperfect training affect one or another part of our nature ; let the boy be a mere scholar, or a mere tool at the workbench, in either case his parents have done him an inconceivable injury, and through all his succeeding years the retribution of their error must be felt.

If parents and guardians be uninformed on this subject, or insensible to the true character of a good school, they may frustrate the best endeavors of the friends of reform in popular education. The voice of God seems, therefore, to be now saying to this country, "let there be light,"—light in reference to our common nature and the claims of the young,—light on the means of training them, intellectually and morally, for the duties, stations, and prospects before them.

The Ignorance and Indifference of parents on this subject are a serious obstacle to the improvement of our schools. It is by no means uncommon to hear mothers say, they "send their children to school to keep them out of the way." If, therefore, the teacher dismiss them a little too soon, the complaint is heard that "he is paid for six hours work in the day, and yet he has sent my boy home *to trouble me* full fifteen minutes before his time was out." How many regard their whole duty in this matter as discharged, if they send their children a few weeks or months in the year to the school in their vicinity. They do not converse with them upon their daily studies ; they do not visit the school ; they take no

notice of the instructor. They leave him to toil on without counsel, encouragement, or sympathy. Perhaps they feel not even sufficient interest in his success to aid him, by sending their children to him daily and punctually at the appointed hour. How often does the parent keep his child at home to do some household, or mechanic, or farm-house, work. How different is all this from the state of things in Prussia, a monarchy to which I shall again refer. There an individual cannot partake of the communion, until he brings a certificate that he has passed, or is passing, the requisite time in the common school. Nay, the same condition is required of those who would be joined in marriage. When shall we prize an education, such as the common school furnishes in Prussia, so highly, so truly, as this? Would that we could feel as Napoleon must have felt, when on leaving a school he once visited, he is reported to have said to the pupils, "my young friends, every hour lost here is a chance of future wretchedness."

A misapprehension of the true purpose of school education, is another insurmountable obstacle to its success. Not a few parents conceive that this purpose is to qualify their children for some secular pursuit. Is the son to be trained for a counting-room? He must be taught arithmetic and book-keeping alone; or, at least, every other study must be made subordinate to these; and a similar course is pursued with reference to any and every other avocation of life.

But they who commit this error should consider, in the first place, that it is by no means certain their son will pursue through life that calling for which they intend him to be thus exclusively prepared. How often do we see

men in early manhood change their employment. The merchant leaves his business for a farm. The mechanic is compelled, by a failure of health, perhaps, to seek some labor less trying to the body. Such changes, in this country, we daily witness. Is he, then, a wise father or guardian, who would qualify a child for one calling alone ?

But again, to take a broader view of the subject, what is the leading Object of a good education ? If our children were created to be merchants, mechanics, farmers, housekeepers, or dressmakers alone, the course we have taken might be plausibly justified. But is it so ? Far, far from it.

They were made to be true men and women. And is he who has studied the art of penmanship, or accounts, or navigation, or surveying, qualified by these alone to make a good and true man ? Will you teach him nothing of the history of his race ? Shall he be left in ignorance of the nature of that mind on whose energies and exercises his whole character is to depend ? May he pass his childhood without learning how to communicate his thoughts and sentiments by the pen, or in correct language by the voice ? Is it right to debar him from a knowledge of the laws of health, that precious possession, without which he can never become a perfect man ? How often, alas ! do we see this noble work of God, the MAN, degraded and sunken in the mere trade or profession. I have known students in college, possessed with the idea of becoming a lawyer, a physician, or a clergyman, to neglect every branch of study that did not seem to them to bear directly on the particular profession in view. I have traced the course of such students, and how did it termi-

nate? They shone, it is true, in their own vocation. But beyond that they were mere ciphers. They could not converse on any subject but law, medicine, or divinity; and they were deficient in almost every species of useful knowledge.

SELF-INSTRUCTION.

How, then, shall we so train the child that he may attain the true purpose of life, that is, go on unto perfection, become a complete man? We must place him in the high walk of Self-education. But it is evident that so great a work cannot be performed by one teacher, nor yet by one class of means. The physical powers require a different guide from that needed for the mind. We must educate the intellect in one school,—that is, there must be some place where this shall be the chief care,—and the moral and religious nature in another. Not that these objects should ever be disregarded in any seminary of instruction; but I would say that the preacher, for example, although in one view an educator, has a distinct office from that of the literary instructor, and that the latter aims to effect things beyond the scope of the former.

The purpose of this lecture is to treat of those schools in which the culture of the Intellect is the leading pursuit.

The parent, then, should send his child to the day-school not merely to acquire the germs of useful knowledge, and receive intellectual instruction, but with reference to future Self-instruction, and through that, to his general preparation for the duties of a Man. Much of the knowledge he needs must be gained from the records

of the past. The child must be first, therefore, taught to read. For the wisdom of past generations is treasured in books. But not only must he acquire the ability to read, but be conducted toward the future exercise of that ability. Hence geography, chronology, and history belong properly to elementary instruction. The child will need to understand the structure of language. He cannot express himself on all occasions, both by his lips and his pen, properly, intelligibly, and efficiently, without a knowledge of the principles of grammar. And he who lacks this power is not certainly a perfect Man, for to reach the high standard of humanity, we must not only possess knowledge, but the faculty of imparting our intellectual treasures to others.

There are other branches which every individual should, to some extent, understand. An acquaintance with physiology, the laws of health, is indispensable to the developement of our faculties. So intimate is the connection between the mind and the body, that the one can never exert itself fully and to the best account, unless the other be in a vigorous condition. Arithmetic, the science of numbers, is essential in the discharge of our daily occupations. A man cannot traffic with his fellow-man, he cannot employ in his business the circulating medium of trade, and hence relapses into a state of barbarism, without a tolerable knowledge of numbers. Natural history is needed to guide him in his contact with the earth around him. He will not so much as distinguish the leaf that yields food and nourishment from that which is a deadly poison, without some skill in the elements of botany. Geometry must be taught in school. How else can a man measure his acres, survey the roads, and understand the

many practical uses of the angle, the circle, the sphere ? Civil history, what his race has accomplished, socially and politically, in the past,—where is the true Man who does not know this ? Why, then, should its elements be withheld from our children ? Moral philosophy, the principles which should guide us in our daily conduct, these also imperiously demand a place in our schools ? To these I may add a knowledge of linear drawing, which aids one so much in habits of correct observation, and is, moreover, of practical importance in many occupations of life ; and, finally, music, a source of refined enjoyment, and of moral improvement by soothing the spirit and elevating the taste, should be taught, to some imperfect extent at least, in our week-day schools.

It will here be objected that we have placed the standard of instruction altogether too high ; that our children have not time to pursue these various branches, and that few are able to teach them. The standard is, I acknowledge, high. But is it any higher than is needed to prepare a child for complete manhood ? Will not he who is deficient in an ordinary knowledge of these several studies, be just so far deficient in some important qualities as a Man ?

But is it practicable to give all our children this generous education ? I will only ask, in reply, whether our country is not able to do as much for the young as any foreign nation ? Are we willing to sit down in the conclusion that we cannot do what is every year accomplished abroad ? In Prussia and Germany the poorest child that breathes, has the opportunity, in the common schools, to learn every individual branch we have above named.

For the means of executing so liberal a plan of educa-

tion, I can only say that our country, with its vast resources of wealth, and with an industrious and enterprising population, such as is nowhere else seen on the globe, should blush to acknowledge, if acknowledge she must, that any one of the nations abroad may surpass her in appropriations for the education of their children. Let there be but the ready disposition, and I cannot believe we should shrink from a competition in this respect with any monarchy on earth.

But why compare ourselves with foreign lands, and be content if we equal them in this important respect? Our institutions are based on the great principle of self-government, not, like theirs, on the doctrine of passive obedience to some despot or sovereign. But if we are to enjoy self-government, a prerequisite to this is self-education, and to this end thorough instruction in childhood. It needs but a slight examination of our political institutions, to perceive that they depend for their purity and permanence on the character of the people. A republican government is not a gift, which may be bestowed outright and indiscriminately upon any community whatever. The fate of Greece and Rome, with their imperfect liberty, and that of Venice, more free, and of the republics of South America, has settled forever this question. If a people do not understand the genius of their institutions, they cannot comprehend the true method of sustaining them.

I might have rested the claims of the young upon the highest ground, the demands of their Nature; for, by a law higher than all human enactments, every child is entitled to a thorough education. Cast at his birth among those capable of training him aright,—in every civilized

community this is certainly true,—every child can demand of his parents or guardians, or of the state, the full and fair cultivation of his whole nature. If he be left to grow up ignorant, his intellect torpid as the clod, or his morals debased, there is blame somewhere. There is a fearful responsibility resting on some head, not less fearful, nor less capable of being proved to be so, than would have existed had he been imprisoned when a boy, like Caspar Hauser, and suffered there to vegetate, a cripple, a thing, and not a man.

But preëminently, as an heir of Republican Institutions, every child in this country is entitled to the best education his parents or guardians, or the community can give him. It is not enough that he be initiated in the three branches of geography, grammar, and arithmetic. He is to be taught the use of these instruments of learning, that is the great art of self-instruction. We must acquaint our children with the history of the nations of antiquity, and also with that of every people of modern times. He can hardly be a good citizen and a genuine republican, who is ignorant of the annals of his race. His views, who knows little beyond the sphere of his personal observation, or who has read only the history of his own land, must be contracted, and insufficient for the true patriot.

What, then, shall we say of that child's character and prospects, who is not so much as familiar with the history of his own country? Assuredly the deeds of our fathers should be the thrice-conned lesson of every pupil in our schools. What were the labors and sacrifices of those by-gone years? What were the spirit and character of olden times? Who were the men that laid the founda-

tions of this new civil and political world ? If we would that their virtues be venerated by all, if we would imitate, preserve, and perpetuate all that was noble in their lives, we must imbue the minds of our children with a knowledge of them ; and we must kindle a generous enthusiasm to live worthily of this precious inheritance.

The school-room should teach the science of government. The civil history of the United States of America, its Constitution, and the mode of administering it, the duties of public officers, the nature of office, its qualifications and responsibilities, should be familiar to every child as soon as he can comprehend them, and that requires comparatively little intelligence in this simple form of government. No one should be ignorant of the duties of our magistrates, governors, judges, electors, senators, representatives, justices of the peace, and jurors. These subjects should all be understood ; every station of honor, trust or emolument, whether it be a national, state, county, or town office, should be fully comprehended. Do you ask why ?

I answer, these offices are all open to the children, and they must one day fill them. Shall they not be prepared for it ? Or, if they never fill any office, they will come to the ballot-box and elect others. And is it of no importance that they understand the office to be filled, and filled, it may be, in this land of majorities, by their single vote ? Should not the children be taught something of the momentous relations they will sustain to these free institutions ? Are we taking proper heed to the foundation of our civil edifice ? Most of our political efforts, our talking and writing, our reading and our scrutinizing concern the question who shall frame and administer the laws

when we should exert our best energies in preparing every child to be a legislator, justice, juror, or witness? Let the Republic beware, now in the youth and bloom of her being, lest ignorance on these and other vital subjects, with consumptive-like power, prey on her life-blood.

Another and the last subject I will specify is, that of Moral Science. It seems to be often forgotten in our schools, that man has a heart as well as a head, and that the education of the intellect is of no value, if unsupported by moral culture. But these schools do not train the good affections of our nature. How often is the temper left unsubdued, the appetites and passions are scarcely at all controlled, and the most violent and malignant feelings, in some cases, are exercised and increased by the force of evil companions. Will you require me to send my child to a place where his teacher will do nothing to counteract this tremendous evil? The great object of all education should be to implant and strengthen good dispositions, kindness, love to one another, and devotion to the Author of our being. This essential part of instruction is placed first on the catalogue of studies in the Prussian system. The moral nature is there cultivated with unwearied assiduity in every free school. How long shall it be thus neglected in this boasted land of liberal institutions? How long shall we continue to expose our children in their schools to almost inevitable pollution? Can nothing be done to stay this flood of bad moral influence? I, for one, will not as yet sit down in a hopeless inaction on this subject, and conclude that every child must of necessity be made worse by his contact with others. Let us all first do our duty as parents, let legislators do their duty, in

raising the standard for teachers, let some manual of moral instruction be used as commonly as the spelling-book, and let every teacher use his utmost efforts to prevent, by all possible good methods, the contagion of our schools. Then, if all fail,—no, all will not fail; as sure as there is a God in heaven, and as sure as he made man in his image, if we do our whole duty in this matter, that image shall no longer be defiled and defaced as it now is, in so many of these otherwise invaluable schools.

But the old objection recurs, How shall we give our children time for all these difficult studies? If they are to be thus educated, it will demand the half of their lives to accomplish it. We answer, first, and as a practical refutation of this latter statement, that the whole catalogue of branches taught in the Prussian schools is completed between the years of five and fifteen.

But again, there is an error abroad on this subject. Our children very seldom do all in their power at school. We do not yet understand, in this country, what progress a child can make in learning, when placed in the best possible circumstances. Much, may I not say most, of the studying in our schools is made irksome to the pupils. They do not love the school-room. They do not thirst for knowledge. They are not fond of their books. They rejoice in the morning, as noon draws nigh; and in the afternoon the glee of the home-bound troop springs not from a sense of having learned something new and interesting, but they are

“The playful children, just *let loose* from school.”

They have been restrained, painfully, and, as I think, too often needlessly, restrained. Enough has not been

done to make the three passing hours pleasant and welcome. The teacher has not won their affections ; it has been all, between him and them, a cold, if not a coercive system. Let this state of feeling be changed, let a child bring to his lesson a willing and cheerful spirit, and he will accomplish in a single hour more than you can force upon his mind by a whole day of toil, amid languor, disgust, and pain. Take a single illustration. The books from which the children, in most of our schools, read, consist of dull, dry essays, dissertations, speeches, and poems. They are, therefore, naturally irksome to the reader. But let us introduce such as are used in Prussia, and all this evil would be at once removed. I select the titles of a few there read in the common schools. "Examples of Virtue, in three volumes." "Kraft, the Modern Plutarch." "Lives of moral and good-natured Children." "Examples of Virtue in Servants." Now these subjects are all suited to the capacity of children, and cannot fail to make their reading a most agreeable exercise.

Few are aware of the natural strength of a child's love of knowledge. Let there but be something unknown connected with what he now knows, and his curiosity will be at once excited by it. Before we understand any thing of the uses of knowledge, we thirst to acquire it. What a multitude of questions does your child ask you every hour in the day. Read to him the first page of an interesting story ; how fixed is his eye, how breathless his attention. You cannot punish him more severely than by closing the book in the midst of that story. Now what better foundation than this could the Author of our nature have laid to assist the teacher in his school ? There

is no subject within the whole range of human thought which a child does not now, or may not hereafter desire to understand. Give him ideas, do not load and oppress his mind with mere words, teach him some new thing, and you may be sure of his attention and his interest, and with these his progress shall be like that of the deer on the boundless prairie of the West. To our old and dull masters, it shall seem as if a miracle had been wrought in the child. We need much light on this important secret ; we should seek new methods of awakening a permanent interest in good books,—in a word, our great duty is to implant in every child the germs of self-instruction.

SELF-GOVERNMENT.

Amid the numerous changes now going forward in society, none is more striking than the introduction of new modes of government and social influence. Legislation is more and more addressed to the rational principles and the feelings, and less fraught with outward impositions and restraints. The discipline in prisons is conducted by moral, not physical force. The pulpit is exchanging its denunciations of wrath and woe for milder and more persuasive accents. Every where we witness appeals to the more refined motives of conduct, instead of those coarse, sensual, palpable, considerations formerly relied upon and continually reiterated.

Now, what is the bearing of this aspect of society on the great cause of Education ? Does it affect at all the modes of government in schools ? Is it adapted to incite to other processes of discipline than those once universally prevalent ?

I read in this feature of the age a most solemn lesson to parents and teachers. The old methods of restraining our children cannot escape the general influences now acting on the human mind. The atmosphere of society must and will pervade the school-room. We have no alternative but to accept these visitations from abroad. While legislation is modifying penal codes, and courts of justice are dispensing with the grosser penalties of maiming the person and brutalizing the spirit, and governments are, in some instances, even abolishing that ancient terror to evil-doers, capital punishment, while the men of this generation are subjected to more lenient modes of influence, it cannot be that our children shall still be ruled with a rod of iron. Parents will not punish the body for the sins of the soul so universally as they once did. The mild tone of moral suasion, which is heard in society, will reach their ear, and will so affect their hearts, that, whether the change be for good or evil, they will not inflict on their offspring punishments diametrically at variance with the spirit of the times.

Nor will Teachers be sustained by the public in the coarser methods of governing their pupils. A demand is heard from many quarters for the entire abolition of corporal punishments from the school-room. That demand must and will receive attention. Violence and terror cannot long continue in our places of instruction. Though we should desire to retain them, and use our utmost endeavor to prevent the introduction of more refined methods of discipline, we cannot succeed. "Old things are passing away ; all things,"—including this momentous interest,—“are” fast “becoming new.”

There are those who contemplate this prospect with

alarm. They read, in the removal or suspension of the rod, inconceivable calamities to the young. "What is to be done?" it is asked with fear and trembling. "What security have we that the school-house will not soon become a very Pandæmonium for its disorder and lawlessness? How can our homes be guarded against insubordination, disrespect, dissensions, and desolation, if parents shall surrender, or even relax, their grasp of the sceptre of irresponsible authority?"

We are reminded by this strain of remark of an anecdote related of Dr. Holyoke, a former president of Harvard College. It was, in his time, the custom of the officers to punish the students by a box on the ears. This had been done in a case which caused loud complaint. Whereupon the faculty concluded to try the experiment of suspending, for a year, the punishment by boxing. When the president announced this decision in the chapel, it created "no small stir" of joy among the students. Observing this demonstration, he instantly added, "but mind, boys, it is *only* for a year."

But I do not, myself, regard these changes with dread. If parents and teachers will consider their vocation, and do their duty, they will find that Providence shall be to them better than their fears. There is a substitute for the coarser methods of discipline, which is furnished in our Inward Nature, and which is sufficient not only to supply, but far more than supply, the place which those once occupied. We are now to call in the aid of that noble principle which is the spring of all power and excellence in man,—that principle on which our national institutions are founded, and on which the brightest hopes

of humanity now rest. I refer to SELF-GOVERNMENT.

Is it asked, for what reasons I advocate the superiority of this agent over outward and corporal restraints? The first answer is, that man is entrusted by his Creator with the guidance and control of himself, and the well-being of his entire nature, Physical, Intellectual, Social, and Religious, is vitally connected with his exercise of this power. The individual who is false to himself in this respect, is inevitably dwarfed and maimed,—a monster, and not a man. He who has relinquished the control of any of his inward members, has so far forth fallen from his primitive and high estate. While we have only to maintain a resolute self-discipline to advance in almost any direction thought can devise toward illimitable perfection.

But when shall the acquisition of this exalted power be commenced? Is it for the hoary-head to set about this mighty task? Or, is the man on passing from minority, to leap forth, Minerva-like, in the complete panoply of a wise self-guidance? A single word embodies the reply. Habit,—habit, a process not of moments, but of years, forbids the neglect in childhood of any one of the germs of human power. If the dews of morning have not been there, the noonday sun shall but scorch the arid soil. Delay to age that which youth should have performed, and as certain as the life-blood is there, the crown must fall from manhood's brow.

The young, again, are capable of self-government to a degree but yet faintly apprehended. Too long has the beautiful period of childhood been tarnished by our rude hands. We have seemed, by our intercourse with the

child, to regard him as at best but an article of fair mechanism. How much has been done, and how inconsiderately too, for him ; how little, and how blindly that little, to incite him to do for himself. We allow, nay, we command him, to lean helplessly on us, up to the hour of his departure from our charge, and then, because his untried limbs falter, and he falls, perhaps in the bloom of his days, we cast on him the undivided blame.

The pupil who has been taught by his instructor to render only an eye-service in the school-room, who has never been, in the slightest of his tasks, trusted to attend, of his own prompting, to study, ought not, surely, to receive unmeasured reproach for his every remissness. Try, before you deny or disparage, his capacities ; tempt forth his inward energies ; present to him the dignity of a self-governed spirit ; show him that you believe he can and will control his wrong impulses ; if you fail of the least success, then will I yield my position.

This leads me to speak of the power of Confidence to awaken childhood to self-control. I recently heard a successful instructor relate an incident illustrative of this principle. He was about entering a school in which he was told there was one scholar who had conquered nearly every teacher who had hitherto attempted to govern him. "He overtook me," said he, "on the way to the school-house, and knowing him by description, I pleasantly accosted him, introduced myself to him, and talked with him freely on a few general topics, and then told him I had heard there were some unruly children in the school, and expressed a wish that in the intermissions he would assist me in keeping such in order. He seemed amazed at my manner of address ; this was new treatment from a

master ; but he consented to my wishes, and he proved through the winter one of my most quiet and studious scholars." Was not this course better than blows and stripes to subdue a refractory spirit ? Such examples show most clearly that children are often hardened by that which we think essential to their government, while what we dare not trust is all-prevailing, when calmly relied upon.

The excessive Fear, we may next observe, which is caused by severe government, tends to enervate the character, and thus disqualify a child, in subsequent years, for controlling his own spirit. Cheerfulness is the spring of all inward vigor. Without it the soul walks in fetters. Who has not seen in children the evils of a gloomy, reluctant obedience. The fact is certainly most striking, that austere parental government usually defeats its own end. It cannot be questioned that many a profligate child has come forth from families ruled by the code of despotism. The heart is chilled, the mind is depressed, and, by a natural consequence, the whole being, like a coiled spring kept in forced tension, rebounds with a terrific energy, when home is escaped. So in the school-room, where there is most outward restraint, and fewest appeals to self-direction, there are usually the most untractable pupils. Resistance is always awakened by severity ; the animal passions are roused, and a spirit of retaliation, which is fatal to reformation.

One objection to corporal punishment, is the difficulty of inflicting it in the proper manner and spirit. If it be done in anger, as too often occurs, instead of subduing the offender, it stimulates him to fresh disobedience. He resolves, while suffering beneath the rod, that he will

hereafter do his utmost to disturb the school and annoy the teacher. What must be the effect of constant blows on the head, or seizing the ears, or shaking a child with violence? It can serve only to irritate his feelings, and propagate in him that unhallowed temper indulged by his master; and who does not know that those who punish with most frequency, uniformly do it in a passion. To employ the rod with good effect requires, indeed, a perfection of calmness and an entire self-possession which are given to few.

Children, again, have a remarkable sense of justice. The parent or teacher who punishes beyond their deserts, is, therefore, an object not of love, but detestation, or a base fear. His children become at length infected by his unholy temper. How many are thus hardened in heart, and prepared in subsequent years to treat others as they have themselves been treated. Thus are raised up a race who are the bane of society, their moral sense being blunted, if not dead, the hopeless victims of parental errors. How often has the school-room been accessory to this indurating process. A gentleman, in 1834, visited a school in Manchester, (England.) He found one hundred and thirty children present, and the room filled with disturbance. The teacher struck his desk with a ruler, and exclaimed, "I'll tell you what it is, boys, the first one I hear make a noise, I'll call him up and kill him." Seeing the dismay on the countenance of his visitor, he added in a low tone, "almost, I will." A profound silence followed for a minute, then came whispering, shuffling of feet, &c., as fast as ever. "There," said the master, "you see the brutes; there's no managing them at all." What could be expected but

confusion, or at best, a cunning and concealed spirit of disorder, under this inhuman discipline. "But would you advocate the entire abandonment of every means but persuasion?" I answer, no; I do not contend that the government of children can always be successful without corporal punishment; but I would solemnly entreat parent and teacher never to inflict one blow on a child which their calmest moments will not sanction. All corporal penalties should be executed deliberately, with manifest pain and reluctance, and especially in private. The rod used before a school does but create an obstinacy and a pride in the sufferer, which neutralize its best influences.

Deuzel remarks that corporal punishments are the first and the last to which one should have recourse in education. This is to a great degree true. For very small children, being almost entirely creatures of sense, and feeling little except bodily pleasure and pain, may sometimes require these inflictions. So of the quite advanced child, who is capable of moral reasoning, if he continue flagrantly to transgress, it discovers either a gross heedlessness, or a positive obstinacy, which demands corporal inflictions. From five to twelve years of age, children may generally, although not in all cases, be controlled by moral means alone.

A signal advantage of inciting a child to govern himself is, that this course tends to cherish in him Self-Respect. This quality is a primary requisite for a good character. It is the quickener of moral effort, and the guardian of integrity. Before any one will put forth his inward energies, he must realize their existence, and appreciate their value.

Self-respect is needed to make us respect others. Who are they that honor all men, rich or poor, high or low, in the social scale? They are those who value their own nature most highly,—the intelligent and self-cultivated. But does the infliction of brute force on the body nurture this spirit? No, it fills the subject of it with a sense of degradation and shame. It reduces him, in his own estimation, to the rank of a reptile. And the more enlightened and refined is the individual so punished, the keener is his sense of abasement. Therefore is it that, in this age of increased education and growing refinement, if we would save the vessel from wreck and disaster, we must substitute moral, inward discipline for that which lacerates the most delicate sensibilities of the soul.

Self-government has this further recommendation, that it is a permanent principle of action. The child who is ruled by the rod, will be kept in subjection only while that is before him. He will study evasions of duty, and count it all gain, if he can do wrong, as he but escape detection. He has no conception of a state of feeling, in which the right is preferred to the wrong. His highest idea of excellence is to escape the censure of others. But is this the purpose of human existence? No, we were designed for a steady, unfaltering adherence to duty. It was intended we should take home to our hearts truth, beauty, goodness, and love them with an affection over which sense and fear shall have no sway. Induce a child to cultivate the principle in question, make him feel that it is a privilege to control himself, and you implant within him an abiding power. The teacher who so trains his pupils will leave his school-room, when occasion requires,

with perfect composure. For he knows that though his person be absent, his spirit is always regarded as there. Self-respect, self-control, a sense of honor and duty, are stationed there ; and they are cherubims that keep the garden secure, and repel the intrusions of idleness and disorder.

The principle we advocate stands in contrast with another, whose true character is not yet fully understood by teachers and parents. I allude to Imitation. We are continually reminded of the value of parental example ; and it is thought apparently by some, that if the outward conduct of their superiors be exemplary and discreet, the children will imbibe every virtue they profess. Hence they are pointed to each particular good act, and exhorted to imitate it. "If father does thus, or mother thus ; if he or she is generous, temperate, or pious, for this reason the son and daughter should be." Now, to leave the matter here, to instil no higher principle of action, what is it but to destroy in a child the self-forming spirit ? It by no means follows that patience is so great a virtue in the daughter as in her mother ; or that anger is equally sinful in the father and son. Their temperaments may differ ; and their temptations cannot be precisely alike. We should teach a child, therefore, to catch the general *spirit* of a good example, but never say to him, "Do this or that, merely because I do it."

Nature has no perfect copies. Of the millions of spires of grass, not one is a *fac simile* of any other on the earth. The material man is a pattern of originality. No two human beings have the same identical features and expression of countenance. Why, then, attempt to force two minds into one dull mould ? No, teach your

child to be himself, and no other. If you encourage him to copy you, if you laud the action, apart from its spirit and motive, you tempt him, all unskilled as he is, and partial toward you as he is, to strike from your press the errors, no less than the beauties, of its typography. Self-observation, self-direction, make these the Alpha and Omega of his discipline, the ultimate object of all your intercourse with him.

The age requires us to give special heed, in the education of the young, to Self-government. Our country is in danger from the fearful want of this virtue. There is abroad a disorganizing spirit, a want of subordination, and a proneness to popular violence, which may be traced to our neglect of inward restraints. This Republic is based on the mightiest energies of our nature, those connected with self-government. If its institutions endure and prosper, it will be because the people rule their own spirits. The decay of this power will be the saddest token of their decline, and will presage their ultimate ruin.

“Let there be as little restraint as possible on the individual,” is the demand of those who elect our legislators. Let there be as great restraint as possible, we would add, laid by the individual on himself. Without this, our statute-books will be a nullity,—dead laws to govern a dead people. Without this, our written constitutions will be but blank parchment. They who do not bear in their own bosom a living code, cannot be effectually restrained by any outward document. Without self-control, our military forces will prove a vain trust; for who is the soldier summoned to defend our dwellings and our lives from the midnight mob?

He is a citizen, like ourselves. . And if the command of Omnipotence has not been heard in his own breast ; if conscience does not bear rule within him, our presidents and governors may order him to the scene of peril, as they will ; their mandates will be uttered to the dashing waters. Education must make this the burden of her labors. If we would have the nation well ruled, the man must rule himself. If the man is to be self-governed, woe to us if this work be not commenced and carried steadily forward in the child.

LECTURE V.

ON THE

MORAL RESPONSIBILITY

OF

TEACHERS.

BY WILLIAM H. WOOD.

THE work of education is the most important charge committed to man's trust. To you, Gentlemen of the Institute, who have maturely considered the subject, this statement will doubtless appear an indisputable truth; and yet it is a truth which is far from being universally admitted. The reason of this may be found in the fact, that very few entertain correct views as to what education is. So limited are the views generally entertained on this subject, that the word *education*, when presented to the mind, calls up no other ideas than the elements of knowledge, in which our children are instructed in the school-room and at the seminary. With the mass of our

people, education is *instruction*,—instruction addressed to the intellect,—a conveyance of knowledge to the mind. With these views, they acknowledge the importance of education, and are warmly attached to our common school system, which is the means of dispensing to all the elements of knowledge, and of diffusing life and energy into all our population. Yet when they hear one discoursing in glowing eloquence upon the blessings which education can impart, they listen with skepticism, for they see not those blessings flowing from the system of education which they have in view, the effects of which they see and experience. They cannot fail to see, that the education of the school has comparatively little direct influence in forming the character of the child. It in a measure develops his intellect, it gives him the instruments for the acquisition of knowledge, and there its influence for good generally stops. Before, therefore, that interest can be awakened in the community, which the importance of the subject demands,—what education is,—its nature,—the end it has in view,—the results which it promises to effect, must be made to stand out in bold relief before the people, that they may view it in all its proportions.

Look at the infant as it comes from the hands of its Maker. Although so feeble, and distinguished from the lower orders of animals only by its greater helplessness, there are in connection with that little form, the germs of immortal powers. Its position is one of the deepest interest. As it stands thus upon the threshold of its being, cast your mind forward, and as you number its years mark out its destiny. Shall that little body, that harp of a thousand strings, formed by its Creator with

such curious and exquisite workmanship, fulful the end which its Creator intended, be always kept in tune, its every vibration giving joy and delight to its possessor? Shall that form be clothed with the strength and dignity of an Apollo, or with the grace and beauty of a Venus de Medicis? Shall glowing health mantle the cheek and course through all the veins, conveying life and energy to every function, and giving only happiness to the inhabitant within?

Or shall the body be only a lurking place for disease in all its Protean forms,—the dimmed eye, the pallid cheek, the heaving breast, marking the progress of that destroyer who never leaves his victim, but “tracks him on through every avenue of life?” Shall those nerves thrill with anguish,—shall those limbs writhe in agony?

Or, leaving the casket, look at the gem which it contains. Consider the intellectual powers. Shall those powers be developed in their just proportions? Shall the treasures of science lie open to their view? Shall they be able “to glance from heaven to earth, from earth to heaven,” and pierce into the secrets of nature? Shall they be able to trace the labyrinths of thought and give laws to the mind, trace effects to causes, and usurp dominion over the powers of nature? Shall reason dive into the depths of the earth to explore its hidden recesses, or mount up into the heavens, “amid the starry dance,” and weigh the planets in a balance, and give laws to all their movements,—or, continuing still onward in its flight, pass beyond the confines of our own “starry firmament,” and take “the gauge and dimensions” of other firmaments in the far off regions of space?

Or, on the other hand, shall the intellectual faculties of the child be so feebly developed, that beyond his native vale he shall never look, "but think the visual line that girts him round the world's extreme." Shall the light of intellect burn so dimly, as to shed little light upon the rugged pathway of life, and extend not a ray to light up the darkness of the tomb?

But turn your eyes once more upon the child, and consider its moral nature. It is from this point of view, that we are able to see more clearly the vast interests connected with its present position. There are in the child the germs of those immortal energies, which, if developed, shall make their possessor, while on earth, a fit co-worker with angels on their missions of mercy. Shall the higher sentiments of the soul reign supreme? Shall conscience be faithful and eagle-eyed, to trace out with unvarying precision the exact boundary between right and wrong? And shall it have strength to make all the rebel passions yield a ready submission to its commands, and cower and quail beneath its frown? Shall Benevolence unlock all the finer feelings of the soul, "and go abroad with foot as silent as the starry dew," on errands of kindness,—embracing the whole human race within the circle of its sympathies? Shall "Hope spread its gay wing over the future," giving confidence to every earthly effort, and, as an element of faith, bringing "eternal prospects home"? Shall Ideality go forth in pursuit of the beautiful, with eager eye searching out beauty and grace in all the movements, forms, and colorings of nature? Shall purity of motive, firmness of resolve, integrity of purpose reign throughout the soul, causing it to withstand alike the allurements of prosperity and the shocks of ad-

versity, lending a deaf ear to the syren voice of pleasure that would entice from the path of rectitude, and standing unmoved amid the ravings of passion and the insolence of pride and power ?

But although there are these nobler powers in the soul of the child, whose aspirations are high and holy, and tend to an alliance with heaven, there are other powers, the lower propensities, which are earthly, and may become "sensual, devilish." Entirely selfish in their nature, intent only on present gratification, they will be always clamorous for indulgence. If suffered to gain the supremacy, as they may do, they have a mighty energy, and they will bind the soul in adamant chains. To all the evils incident to such a result, the unconscious infant is exposed. Shall youthful follies cast a shade of sadness over the sunny face of childhood ? Shall the cares and anxieties of riper years contract the open brow of youth ? Shall sensuality cast its spell over the mind ? Shall unholy ambition fire the soul ? Shall passion flush the cheek and cause the blood to boil ? Shall hate and dark revenge meditate over real or fancied wrongs, and devise injury towards a brother ? Shall despair settle on the mind, and shall the gnawings of remorse give an earnest of the worm that never dies ?

But we must not confine our thoughts within life's narrow boundary. The infant has commenced an undying existence. Its home is not here ; and we are taught to believe that its future state is dependant upon the character formed in this. It is fit for heaven *now*, and seems as if lent to earth awhile as an emblem of purity, innocence, humility, and faith. Shall these Christian virtues remain as a crown of righteousness, when infancy and

childhood shall ripen into manhood, these graces continually expanding until transplanted to bloom in paradise? Or shall the influences of earth drag down the soul from its high estate, and chain it to the car of sin and death?

Placed in this world with such vast interests at stake, with so much good to be attained and so much evil to be avoided, the infant's destiny is determined by the resultant of two forces, the inherent energy of its own innate embryo powers and the influence of external circumstances, developing, modifying, and restraining the action of those powers,—the world within, the world without. The former are the gifts of nature; not bestowed arbitrarily, but in accordance with the laws of hereditary descent. The latter are under the control of man. Here is the peculiar province of education. It is her duty to marshal all the influences placed under her control, the influences of habit, example, instruction, persuasion, kindness, love, and bringing them to bear upon the innate faculties of the child, quicken into life the beautiful and the excellent, and check the growth of the evil and the deformed.

Could we ascertain the original native tendencies of the mind, the comparative strength of the several faculties, and also foresee the external circumstances under which they would be developed, we could calculate with the precision of an algebraic formula the destiny of the child,—for chance has no place in the economy of Providence, and nature's laws are constant and universal. But the former of these elements in the problem we can never know, until phrenology, mesmerism, or kindred sciences, shall shed more light upon the subject. Yet

so great is the influence of the latter, that, with that element alone, we could not fail to approximate very nearly to a correct result. Indeed, whatever may be the native tendencies of the mind, they will never be developed without the influences of education. The acorn remains an acorn still, until the rain and the warmth and light of the sun quicken it into life. What the sun and rain are to the acorn, education is to the human soul. It creates not, but unfolds, expands, and beautifies.

We see, therefore, something of the importance of education. Its work is to assist in the creation of man,—to develope all his physical, intellectual, and moral powers, and make him “perfect and entire, wanting nothing.” But more importance must be attached to the developement of some of his powers than of others. It is important that the body have health and vigor: it is more important that the intellect be improved and enlightened. The intellect of the individual may be endowed with all knowledge, and have angelic powers; still if depravity reign over the moral nature, he will be nought but archangel ruined. Better is it for the individual, better for society, that the light of intellect so dimly burn that “even the name his mother called him by, he scarce remember,” rather than have that soaring genius that “stoops to touch the loftiest thought, and proudly stoops as though it scarce deserves his verse,” and still be forced in gloomy sorrow to exclaim, “My soul is dark.”

It is easy, therefore, to see from the considerations already adduced, that moral education, although so much neglected, is of paramount importance. But its importance is seen from another view of the subject. What-

ever may be the cause, whether it be owing to the original constitution of the mind, or to external circumstances, certain it is, that it is easy to fall into evil, it is difficult to follow the good. "Easy is the descent to Avernus." But to return, "This is the difficulty, this is the toil." The lower propensities, having their stimulants constantly around them, spring up spontaneously, and grow with rank luxuriance. The higher sentiments seem rather like exotics, and require to be cultivated with a careful hand. The moral and spiritual exist in the mind, but require care and skill to draw them forth. Why should this care and skill be wanting? Why leave to chance and accident the formation of the moral character, upon which so much depends? Besides, every thing depends upon the first few years of childhood.

"The clay is moist and soft, now, *now* make haste,
And form the vessel, for the wheel turns fast."

Impressions are now easily made, and the soul, like the Dauguerreotype-plate, will receive the impression of whatever is presented before it. The character is fast forming. It will not long remain in a transition state. Habits will soon become fixed; and "*can* the Ethiopian change his skin?"

Here are vast responsibilities imposed upon society. The unconscious infant knows nothing of the evils to which he is exposed, nothing of the good that is attainable. Entirely dependent, he is entrusted to other hands. To whom intrusted? Upon whom rests the responsibility?

In the first instance upon parents. To them this heir of immortality has been entrusted, to be trained up for

happiness and heaven. This responsibility the parents can no more throw off than they can the relation of parent and child. A mother's influence, who can tell? A mother's consequent responsibility, who can weigh? Her hand is first to sweep the chords of that harp, "whose tones remain forever in the strings." She is to give the first direction to those immortal powers; and that the first influences which are to fall upon the mind may come from a fountain of love and kindness, God has, with that infinite wisdom and benevolence which mark all his works, implanted in the mother's breast that warm, gushing affection for the child, which makes every sacrifice a pleasure, and leaves self to be forgotten. If that fountain were never obstructed, or its streams rendered impure, if this affection always acted in connection with the higher sentiments and the intellect, who can tell how great its influence; as it speaks from the countenance, that first of objects upon which the infant looks,—as it falls in soothing tones of kindness from that voice, whose melody is first heard. A mother's influence, although but feebly appreciated, is still universally acknowledged. After the tomb of the father of his country, on what earthly spot would an American feel like bowing down in homage, if not before that monument which bears the simple inscription, "To Mary, the Mother of Washington"? Not because she was the mother of Washington, but because she was such a mother. We honor and revere her name because we can trace the greatness of the man to the influences under which the child was reared. Had America more such mothers, our country might rejoice in more such Washingtons. Did females know their own power,—the influence which they can exert in

forming the character of the individual, and thus in moulding the destiny of our country, they would not think their present sphere of action so limited as to wish for its extension ; or endeavor to pass beyond it, and enter on the more boisterous scenes of life, and thus lose half their power, by losing all their loveliness. That there are those who, leaving the throne of the affections, are seeking for stations of more power, can only be explained on the same principle by which we explain the fact, that, aspiring after more power the angels fell. If angels, surrounded by the influences of heaven, could thus err, what can we expect more of those who are surrounded by the influences of earth ?

The responsibility of parents is not assumed. It devolves upon them ; and they are obliged to meet it as well as they may ; and sad it is, that so few are qualified to carry out the purposes of the trust. But not so with the teacher. With him it is voluntarily assumed. He says to the parent, "Intrust your treasure to my care, I will watch over it. I will assist you in its training and instruction." If, holding out such promises, a teacher is false to his trust, either through neglect or want of skill in his employment, what terms of rebuke are too severe to impose upon him. If you intrust your cause to the hands of an unfaithful advocate, your property and reputation may be lost. But they can be regained. If you intrust your child to an unskilful physician, his health or life perchance may be the forfeit. But death is not the greatest of evils. Many a parent would deem it joy to lay a child in the tomb, compared with seeing him with ruined character,—a slave to passion and sensual indulgence, and stained with crime,—a burden to his

friends and to society. To the teacher, the parent intrusts what is of more value than silver and gold, health or reputation,—the formation of character. And how many parents are brought to weep over a beloved child, with reputation lost and ruined prospects, whom with high hopes, yet not without anxious fears, they had intrusted, with prayers and tears, to the school or to the seminary;—and this, because the teacher, through neglect or the want of suitable qualifications to perform the duties which he had voluntarily assumed, chose thus to sport with the happiness of those who had confided their dearest interests to his hands.

But the responsibility of the teacher is no less in relation to those children who know not a mother's smile or a father's care. If a child is deprived of parental education,—if a father's arm of protection is not thrown around him,—if in sickness and sorrow he may not pillow his head upon a mother's breast, the teacher should endeavor, in some small degree, to supply the want. Take such a child of sorrow and neglect by the hand, unamiable and repelling though he be in character and in manners. Perhaps he has been exposed to the buffets and frowns of an unfeeling world, until all the finer feelings of the soul have withered away, and the coarser and harsher feelings only are brought into exercise. The lower feelings are gaining the ascendancy; bad habits are becoming fixed; and vice and consequent wretchedness are fast following in their track. What nobler work is committed to man, than to rescue that child from the precipice, on the brink of which he now hangs? Many opportunities of this kind present themselves to the teacher. Force and harshness are generally resolved to break down

and subdue such a spirit :—thus applying a homœopathic principle of treatment, not in the smallness of the dose administered, but the principle that what would excite the disease in a state of health, will remove it when already existing. But however successful such a mode of treatment may be in diseases of the body, it has been sufficiently tested by experiment to show that it is not a safe way of administering to a mind diseased. What the law, with all its penalties, could never do, the exhibition of love can accomplish. Perhaps the first beams of kindness and love which you may shed upon such a soul, may awaken a feeling of gratitude in the bosom of some “little Oliver,” which shall more than repay you for all your care. To befriend the friendless, to soothe the sorrows of the neglected and the erring, to instil instruction into the minds of the ignorant,—this is the teacher’s duty ; and, in so doing, he is imitating the example of him who was the “friend of publicans and sinners.”

The responsibilities which they incur to society are not the least of those which teachers incur, when they assume the offices of instruction.

One more experiment in self-government is now making in this country. It has for a time been successful ; and some seem to consider that the problem is solved, that man is capable of self-government :—because our government has existed for so many years, and has carried forward this country to such a state of prosperity. There are on the other hand those, who, like Cassandra the prophetess, are always prophecying evil concerning the permanency of our institutions.

But what our fate shall be, depends upon the educa-

tion which our people shall receive ; for it requires not the prophetic ken of the ill-fated lady of Troy to foresee, that as our people become more and more impatient of the restraints of law, unless the bonds which moral and religious education throw over the mind are strengthened, our destiny may be written as briefly as was that of the country of Priam ;—" fuit Ilium." In proportion as you remove the external restraints upon the mind, you must strengthen the internal. He who is a law unto himself, who is under the control of the higher sentiments and intellect, needs no external restraint. Law is not made for him. On the contrary, he who is a slave to his own passions, must have those passions enslaved by external force. He must be placed under a two-fold bondage. With us law cannot control the people, for the people control the law. It must ever be yielding and flexible to conform to the popular will. Our only hope, therefore, is in the intelligence and moral rectitude of the mass of the people ; and education is the engine put into our hands to form the character to our will. Society with us has been compared to a partnership, into which every man, whatever be his character, on arriving at the age of twenty-one, must be admitted to the full enjoyment of all its rights and privileges. But yet man, instead of springing into life, like Minerva, with all his powers developed and character fixed, has been sent by his Creator into the world with character unformed, that the plastic hand of education might mould and fashion him at will, to qualify him for the partnership into which he is to enter. Society must receive him, but they may make him what they wish before his reception.

Education has, therefore, ever been considered the

stability of our institutions. Hence the care which government has extended to schools and colleges,—and hence the common school system of New England.

But too much dependence has been placed upon mere instruction, without moral education as a preparative for self-government. There is a radical difference between knowing the right, and feeling a disposition to pursue it. In the language of Brougham, “Knowledge is power, in whatever way it is used. But whether that power shall be available to virtue, depends upon the kind of education which has been given. If a people be educated without any regard to moral instruction, it is only putting instruments into their hands which they have every motive to misuse.” Knowledge is not the antagonist of vice ; it may become its hand-maid. If the power which knowledge confers is placed in the hands of the people, the disposition to use it rightly should accompany it. It would seem that a very partial acquaintance with the philosophy of mind would lead one to conclude, that knowledge alone can never make a good citizen ; and all history confirms such a conclusion. Intellect may shine as brightly in a Catiline as in a Brutus,—in a Napoleon as in a Washington. Hence society, in making provision for the education of the intellect alone, does only half its duty. The power which this education confers may be turned against society,—and it will be little consolation to reflect that

“She nursed the pinion that impelled the steel.”

So thought our fathers, when they penned the statutes making the following requisitions upon teachers, even now in our statute-book, although probably unknown to

a large majority of our teachers. "It shall be the duty of all preceptors and teachers of academies, and all other instructors of youth, to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry, and frugality, chastity, moderation, and temperance, and those other virtues, which are the ornament of human society, and the basis upon which our republican constitution is founded ; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above-mentioned virtues to preserve and perfect a republican constitution, and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices."

Either these requisitions are very much disregarded, or our teachers are very unsuccessful in their efforts to impress upon the minds of their pupils the virtues so strongly recommended. While in all our schools the pupils, with more or less rapidity, at length acquire the common rudiments of knowledge that are there taught, it is almost as certain that, at the same schools their morals are impaired ;—or, at least, such is the moral atmosphere around them, that it is with anxious solicitude that many parents intrust their children to the tuition of the public school. But these are the nurseries which the State has provided for the training of her children. To their care the child is intrusted to be qualified to enter the partnership of society.

These are the responsibilities which society imposes upon her teachers. She demands that they do their duty. The interests of a nation are confided to them. If a parent's happiness, if the welfare of the individual impose responsibilities, how much more the welfare of a nation,—a nation, too, which we in our pride consider as the pole-star of freedom.

It is not so much knowledge on moral and religious subjects that is needed, as the formation of habits of virtue, by moral training. The pupil in one of our schools, mentioned by a late English tourist, as an evidence of the imperfect manner in which our children are taught, who, upon being asked, "In what state was man left after the fall?"—replied, "In the state of Vermont," might, after all, have been better qualified to fulfil his duties in society than many a youth, upon whose memory has been impressed the whole of the catechism, even to the jots and tittles. Knowledge can be attained at any period, but without early moral training, habits of virtue and correct principles can scarcely be attained in after life. Even savage nations understand the influence of early training. It is by early training that those traits of character are developed that distinguish the American Indian. It was by early and long-continued training, that, that love of country and contempt of danger was formed, that was manifested by that Spartan band,

"Who whilome did await,

A willing doom in bleak Thermopylæ's sepulchral straits,"—

acting out the spirit of that inscription which afterwards marked the place,—“Traveller, proclaim at Lacedæmon that here we lie, in obedience to her laws,”

If the young savage can be taught to endure the most excruciating torture, without uttering a complaint ; if a Spartan mother could train her child to such habits of fortitude, as to suffer a painful death, rather than divulge the secret of his guilt ; what may we not hope will be accomplished in training our children in all those virtues which adorn a state, when education is rightly understood, and those engaged in its offices act up to the high vocation to which they are called ?

We not unfrequently meet with those who, having once commenced the business of teaching, have abandoned it ;—because, they say, it does not give sufficient scope for the exercise of their powers of mind ;—so narrow is the sphere in which they are obliged to act, that the employment seems to contract and cramp the energies of the mind.

One who makes the business of teaching a mere mechanical routine of duty, engaged in no higher duty than to hear the child recite through the spelling-book from “ A to abomination,” and then turn back and begin again ; who considers, with Mr. Squeers, that the children are his natural enemies, and feels as if arrayed in hostility against them, “ himself against a host,”—such a one has reason to suspect that his mind has already become so much contracted, that it is very doubtful whether a change of employment will prove a remedy. The wonder is, that in his shrewdness, his suspicions have not been aroused before. A teacher who should enter on his duties with no higher views as to the nature of his employment, might well suspect there was a strong tendency to *contraction*, before he engaged in the work of education.

But to the teacher who looks at this subject with the eye of a philosopher, who observes its moral aspects, who sees how intimately connected with the happiness of the individual and the welfare of society is education, what an unbounded field for the exercise of the highest intellectual and moral powers, is presented. If he hesitate to enter the field, it is not because he fears that his transcendent powers will be enfeebled by the employment. His fear arises from a view of the greatness of the work, and a sense of his own inability. He hesitates to incur so great responsibilities. He perceives that if any occupation in life has dignity and importance attached to it, this is one. If his profession is an important one, who heals the diseases which flesh is heir to, much more is his, who can prevent them. If his profession is important, who redresses the injuries of the injured, and pleads the cause of the oppressed, much more is his who shall aid in forming the character of the community, so that injury and oppression shall not exist. If his is a station of responsibility, who is placed upon the "watchtowers of Zion," to preach repentance to the people, and to call back the sinful and erring to the path of rectitude, is his less whose duty it is to guard the child from the stains of earth, and prevent his feet from ever going astray?

The sculptor, after long years of patient study of his art, commences a work which he hopes will wreath his brows with unfading laurels. In the chambers of his imagination he forms an ideal, which he undertakes to present to the world. He takes the marble from the quarry. Day by day he plies the instruments of his art. Gradually the mass assumes form and beauty;—until, after years of toil, the ideal which existed in his mind becomes

real,—the statue stands forth for the admiration of the world, and his name is entered on the rolls of fame.

Is his a work of less dignity, who fashions and forms the man, than his who chisels out the marble representative ? The marble will crumble, but the teacher's work will remain. He will leave his impress upon the mind which time will not efface. If he be true to himself and to the world, he shall receive honor of men, and his work will pass in review before Him who hath power to say, "Well done, good and faithful servant."

THE

TEACHER'S DAILY PREPARATION.

[The following communication was placed in the hands of the President of the Institute, and by him referred to that body, to be disposed of according to their pleasure. At their direction, it was read by the President, with comments, and afterwards, by a vote of the Institute, referred to the Censors for publication, if it should be thought best, together with the comments. Most of these which are remembered, are subjoined in the form of notes.]

Mr. PRESIDENT,

A late German work, entitled "A Guide for Teachers," contains some remarks upon the culture of teachers, which seem particularly appropriate to this occasion. They were evidently written in a society where Normal schools were not established, but the principles are the same, whether carried out by private meetings of teachers for mutual improvement, or by the more efficient mode of training under the guidance of experienced persons, according to the plan of Normal schools, properly so called. Many persons think the power to teach, a gift of nature, which will find its own sphere in spite of all

obstacles, and which does not need and will not grow by cultivation. The following is one section of many excellent counsels given by the German writer to all those who are preparing themselves for the office of teacher.

“Accustom yourselves to the most minute and critical preparation upon the subject in hand, not merely in a general way, but by the examination and study of every paragraph of your text-book.*

“Never teach with a book in hand.†

“Record carefully the remarks and additions which you find occasion to make while teaching, after having previously prepared the lesson in the best manner of which you are capable.‡

* This is a most important direction. It is only by observing this that the teacher can be so fully possessed of his subject as to be sure that he comprehends it in all its bearings, and so familiar with it as to be able to bring it home to the mind of the learner.

† This is no less essential. A teacher who is obliged to keep the book in his hand, cannot watch the countenance of the pupil, to ascertain whether he understands and is interested in what is communicated. The object of the teacher should be to find access to the mind of his pupil;—to bring his own mind in contact, as it were, with his pupil's. How can he do this while his whole attention is given to a book?

‡ Whilst teaching a subject for the first time, after such full preparation as is supposed above, and while still under the influence of the excitement produced by novelty and recent acquisition, observations will often occur to us of more value to our pupils than the very text which suggested them. These it would be always well to record at the time they occur, or as soon after as possible. They will not be sure to present themselves a second time; or, if they do, they will come without that vivacity of original conception, which is so important to awaken strongly the interest of the learner.

Preparation in the art of teaching ought to be considered essential

“ When you have made yourself master of the regular text-book, study other writings and criticisms which handle the same subject ; also, all works, pedagogic, didactic, methodical, logical, psychological, artistic, &c., that are adapted to mature a teacher to higher developement.

“ These counsels spring out of the thought that the fruitful activity of the teacher in school chiefly depends upon his accurate acquaintance with his subjects, upon their gradual and unceasing unfolding to his mind, and especially upon his clear consciousness of and insight into their relations. For this reason we require of him, first of all, that he make himself perfectly acquainted with

to every instructor. Books or essays on this subject, containing the mature experience of a teacher, are almost indispensable to a beginner in the art, and will usually be found of value even to the veteran teacher. If one would teach history, for example, successfully, he must naturally desire to know, and he *ought* to know, what methods have been found best adapted to this end, by those who have been the most successful teachers. Otherwise he will hardly avoid wasting much of his own time and that of his pupils. Books upon the art of reasoning, upon the philosophy of mind, upon taste, and upon rhetoric, however unsuitable they may be for children, at the age at which they are often put into their hands, are important aids to the teacher.

His first object should be to make himself a perfect master of the text-book he uses. Oftentimes, he will be able to do no more. To do less, is to be unprepared to teach. But every teacher who aspires to excellence, should do more. He should not be satisfied to teach Colburn or Davies, but he should teach arithmetic; and, to that end, he should study the science of numbers in all the authors to which he can find access. He will thus obtain a complete command of his subject, and will be able to present it in every point of view which will be likely to fit the capacity of the pupil. Whoever will pursue this course, will find every branch of instruction clothed with an interest which is constantly new.

each subject before commencing his instructions. On this account I recommend the use of a printed text-book. I do it in consideration of the situation of beginners, and, indeed, of most teachers, who, if not always, yet for the most part, want time to prepare their own text-books and course of instruction. The supposition is to be made, that printed text-books have a greater worth and advantage than the unripe productions of a beginner. To deliver a course of instruction in any one department, corresponding to moderate, yet only just demands, is no easy task. Only the most dexterous and profound teachers are equal to it. I therefore advise a beginner not to plan out his own course at first. The capacity for it is necessarily wanting to him. It can only spring out of experience.

“But neither should he bind himself, life-long or slavishly, to the text-book. Only *in the beginning* does he need to follow it strictly. The so called *selection of the best out of all the known*, usually destroys all unity and steadiness of mind. It is far better to follow a one-sided plan, than to work with no plan, or to allow one's self to be ruled by the supposed momentary wants of the scholars, or by one's own caprice, as is sometimes done. I have known young teachers who have tried this *selection of the best out of all the known*. Generally speaking, nothing comes of it. I therefore lay much stress upon the above counsel.

“It will easily be perceived that the best text-book, when taken for the ground-work, seldom answers for all purposes, or, in all single parts, suits the case either of individual children or of a school. Such a universal course has not been given, and never will be given. Every

author goes upon certain presumptions, determined conceptions, arising out of the outward relations of the schools and teachers for whom he writes ; he himself belongs to the present time, pregnant with new and ever unfolding treasures ; and every single man has, as an individual, his peculiarities. How can it be expected that a guide should ever be written, suitable for all cases, and that would require no change, no improvement ? Such a demand would be unjust. No book can take the place of the mind of the teacher ; therefore every pedagogic author makes the requisition, for the use of his books, that they shall be used with a thoughtful mind, and he is willing to admit of alterations, be they omissions or new arrangements, additions, or amplifications, called for by the circumstances of individual relations, in which a teacher finds himself with his scholars. To enable him to do this, even gradually, there must be conscientious preparation of each particular lesson as it stands, attentive consideration of the scholars' minds during instruction and recitation, and a particular registering of one's experience. By these means he arrives at last at such a ripeness that he can either do without the text-book, or prepare one of his own.

“ In order that he may give this undivided attention to the scholar, during instruction, I insist upon it that he shall have no text-book in his hand at the time. The real instruction-book, the fountain from which the pupil draws, must be the thinking mind of the teacher, who, with independent sovereignty of the subject matter, gives to each particular scholar what he especially needs,—to one milk, to another meat. The teacher must, to speak figuratively, understand the art of cooking. The material

out of which the food is to be prepared is the same, and is delivered to him. But the preparation of it, according to the actual appetites and powers of digestion of his scholars, is his own affair ; no one can do it for him.

“ A good text-book gives the hints, but the peculiar adaptations are not even supposed, and still less found abundant. If the teacher has not a certain independence of it, a free and gay unfolding of the subject is not to be thought of. If he depend upon the book, as upon a stay, an unfettered mind is rendered purely impossible. There can be no attention to what is passing in the minds around him, no comparison of the natural unfolding of the mind with the plan of the course he is pursuing, therefore no opportunity of improving either. Let our two hints, then, be remembered ; 1st, after perfect acquaintance with the adopted text-book, study other works upon the same subject ; and 2d, consult the record of one's own thoughts and experiences, by which one may introduce and hold fast a continuous improvement in a knowledge of different methods, and skill in their application.

“ When a teacher is perfectly familiar with a certain text-book, he needs no longer prepare each separate lesson ; but the necessity of amplification of views and of the refreshment of his own mind, never ceases. The latter need increases much with years, and we regret to acknowledge how many teachers lose their original zeal, and at last, perhaps, fall asleep entirely. There are many causes of this evil. It lies in the nature of stirring minds to fix with distinguished zeal upon those subjects, and also to teach them with ardor, which they have not yet quite penetrated. But as soon as they are satisfac-

torily investigated, their interest in them abates, and their zeal cools. The charm of novelty has vanished, and the love of inquiry has received its reward. When the zeal of a young teacher is upheld, therefore, by the pleasure of penetrating a subject upon which he is not quite satisfied, and not by *love for teaching, chiefly*, we may surely expect that this zeal will gradually cool. The true, undying zeal of a teacher must be grounded in love for his occupation, and interest in the developement of childhood, so that it will be more or less indifferent to him what he teaches. He wishes to teach ; it is his joy, his delight, his calling.

“ But in order to interest and refresh the mind continuously,—for what strong man has not felt the need of amplification of views and refreshment of spirit after the eternal recurrence of the same subjects, and the life-long occupation with one and the same thing ?—let him constantly study the writings of other men upon the subject, as well as the workings of the fresh minds under his charge. His refreshment of mind is not to be found in the newness of the material ; it must be sought in the variety of views upon it, and in the manifold ways of handling and treating it. It ever characterizes the cultivated teacher, that he understands how to handle a subject in various ways, and herein lies the advantage of the public school over private education, that it teaches one to consider the same subject on many sides ; indeed, in its adaptation to the peculiarities of each of the assembled minds.

“ The essence of culture lies far more in the generality and universality of views than in the mass of knowl-

edge.* The teacher should, therefore, study other works beside those on the art of teaching. Of peculiar influence upon a teacher's culture is the most accurate possible knowledge of psychology and logic. For psychology or anthropology is the ground science of the teacher's art. Logic unveils to the seeker principles of reasoning and the dependence of the different departments of knowledge on each other, the unfolding of which is the chief work of the teacher. We mean not an outward comprehension of abstract forms and formulas, found in many hard compendiums of logic, but a living, animated comprehension of the forms of the thinking mind, and a living perception of the functions of the knowing mind, in all special manifestations of its activity. If the teacher unites in such a manner the thorough scrutiny of single departments of instruction, with the study of universal works, he arrives at last at the desired ripeness of culture, both in general and in particular."

* The above principle will surely not be so understood, or misunderstood, as to be interpreted that the essence of culture lies in the knowledge of laws and rules,—in short, of abstractions, without the knowledge of the single, direct, and concrete. That would be a pitiful mistake. For the first reposes upon the last, the former sweeps, without the latter, into empty, hollow space. First comes the knowledge of the single and special; only thereby shall man not remain stationary, but rise into the universal and moral lying with it, recognize the universal in the particular, and then learn to deduce it from all things.—*Note by the Author.*

[Several observations which were made during the reading of this paper, and which were thought to be rendered necessary by the obscurity of the paper when heard, would doubtless be considered superfluous by the attentive reader; as they were a repetition or amplification of the ideas of the German author.]

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AMERICAN INSTITUTE OF INSTRUCTION.

FOURTEENTH ANNUAL SESSION.

Journal of Proceedings.

PITTSFIELD, *August 15, 1843.*

At half past nine o'clock the members present were called to order by the President, and the session opened with prayer by Rev. John Todd.

In the absence of the Secretary, Solomon Adams was appointed to act as Secretary *pro tem*.

The President and Secretary *pro tem*. were appointed a committee to report the doings of the meeting for publication.

Voted, That S. Adams, J. Kingsbury, W. B. Fowle, S. Pettes, Harrison Gray, W. D. Ticknor, and S. J. May, be a committee to nominate officers for the ensuing year.

At ten o'clock, A. M., the Introductory Lecture was delivered by Heman Humphrey, President of Amherst College. Subject, "*Moral and Religious Education.*"

Adjourned, to meet at 3 o'clock P. M. At three o'clock, P. M., a Lecture was given by S. Adams. Subject, "*Classification of Knowledge.*"

Remarks and inquiries relating to topics suggested by the lecture, were made by H. Hubbard of Pittsfield, W. B. Fowle and S. J. May. Cyrus Mason of New York

inquired how reading is taught by means of words first. Mr. Peirce being called upon by the President to give an answer, consented to give a Lecture on the subject, after a recess. Adjourned till half past 5 o'clock, at which time, the Institute being called to order, Mr. Peirce delivered a Lecture on the manner of teaching children to read, by beginning with words; after which the Institute adjourned to meet at half past 7 o'clock.

Evening. On motion of Cyrus Peirce, it was voted to invite all persons present to take part in the discussion, the subject of which was *Corporal Punishment*.

Cyrus Mason gave an account of the Grammar School of the University in the city of New York—a school of three hundred boys, which has been successfully conducted for several years without corporal punishment.

Cyrus Peirce continued the discussion, recommending the Common School Journal, as furnishing an able discussion of the subject. He proceeded to argue the practicability of dispensing with corporal punishment.

D. P. Page stated some difficulties which stood in the way of abolishing corporal punishment, and questioned the practicability of doing so in the present state of things.

On motion of W. B. Fowle, adjourned till 8 o'clock to-morrow morning.

Wednesday morning. Met agreeably to adjournment. Listened to a Lecture, delivered by D. P. Page, on the "*Advancements in the Means and Methods of Public Instruction*."

Wm. B. Fowle read a report concerning the publication of G. B. Emerson's Lecture on Moral Education, which was accepted.

Voted, To intrust 200 copies to A. Greenleaf of Brooklyn, N. Y., for distribution, and an equal number to E.

H. Kellogg of Pittsfield, to be distributed in the various towns in Berkshire county.

On motion of Mr. Pettes, voted that 2000 copies of D. P. Page's Lecture be printed by the Censors, for gratuitous distribution.

At 10 o'clock, a Lecture was given by A. Greenleaf; subject, "*The Faithful Teacher.*" Remarks suggested by the Lectures of the morning were made by C. Peirce, C. Mason, A. Greenleaf and G. B. Emerson.

The President read a communication from Miss Catherine Beecher in regard to making *The Science of Domestic Economy* a branch of study in all Female Institutions. Adjourned till 2 o'clock, P. M.

On coming to order at 2 o'clock, the Institute resumed the consideration of Miss Beecher's communication. After some observations by Prof. Agnew, S. Pettes, A. Greenleaf, H. Hubbard, and C. Mason, the following resolutions were passed.

1. That, in the opinion of the American Institute of Instruction, the Principles of Domestic Economy are proper subjects of school instruction, and should be introduced.

2. That a committee of three be appointed to prepare and publish a report on the subject of the foregoing resolution.

G. B. Emerson, C. Mason, and A. Greenleaf were appointed on this committee. At 3 o'clock, R. S. Howard delivered a Lecture. Subject, "*A few of the hows in Teaching.*" The Lecture was followed by remarks and questions by Messrs. Greenleaf, Mason, and Agnew. Recess till 5 o'clock.

At 5 o'clock, the Institute listened to a Lecture from Prof. Agnew, on the "*Moral Dignity of the Teacher.*" Adjourned till half past 7, P. M.

At half past 7, W. B. Fowle called up the subject of corporal punishment in schools, and detailed at some length, his own experience without corporal punishment. He was followed by G. B. Emerson and Prof. Agnew.

On motion of D. P. Page, it was voted that each speaker for the remainder of the evening should be restricted to *five* minutes.

Under this restriction, the discussion was continued by A. Greenleaf, W. D. Ticknor, R. B. Hubbard, of Worcester, C. Mason, S. J. May, C. Pierce, and J. Kingsbury. Adjourned till 8 o'clock to-morrow morning.

Thursday, 8 o'clock, A. M. Lecture by R. B. Hubbard on the "*Defects of Common Schools.*" At 10 o'clock, Dr. Lambert gave a Lecture on *Anatomy and Physiology*, with illustrations by means of a highly finished "*Man model.*" Adjourned.

At half past 2, the Institute received the report of the Nominating Committee, which was as follows.

PRESIDENT.

GEORGE B. EMERSON, Boston, Mass.

VICE PRESIDENTS.

Daniel Kimball, Needham, Mass.

Gideon F. Thayer, Boston, "

Joshua Bates, Middlebury, Vt.

Jacob Abbott, New York.

Horace Mann, Boston, Mass.

Peter Mackintosh, Jr., Boston, Mass.

John Kingsbury, Providence, R. I.

Elipha White, John's Island, S. C.

Samuel Pettes, Boston, Mass.

Nehemiah Cleveland, Brooklyn, N. Y.

Dennison Olmsted, New Haven, Conn.
Charles White, Oswego, N. Y.
Benjamin Greenleaf, Bradford, Mass.
John A. Shaw, New Orleans.
Elisha Bartlett, Lowell, Mass.
Samuel G. Goodrich, Roxbury, Mass.
Charles Brooks, Boston, Mass.
Stephen C. Phillips, Salem, "
Thomas Kinnicut, Worcester, Mass.
Cyrus Peirce, Nantucket, "
William Russell, Andover, "
David Choate, Essex, "
Wm. B. Fowle, Boston, "
Cyrus Mason, New York.
H. Hubbard, Pittsfield, Mass.

RECORDING SECRETARY.

Solomon Adams, Boston, Mass.

CORRESPONDING SECRETARIES.

S. G. Howe, Boston, Mass.
Daniel Leach, Roxbury, Mass.

TREASURER.

William D. Ticknor, Boston, Mass.

CURATORS.

Thomas Sherwin, Boston, Mass.
Josiah F. Bumstead, Boston, "
Nathan Metcalf, Boston, "

CENSORS.

Charles K. Dillaway, Boston, Mass.

William J. Adams, Boston, Mass.

Joseph H. Abbott, “ “

COUNSELLORS.

Emory Washburn, Worcester, Mass.

Thomas D. James, Philadelphia, Pa.

Alfred Greenleaf, Brooklyn, N. Y.

Nathan Bishop, Providence, R. I.

Henry Barnard, Hartford, Conn.

Luther Robinson, Boston, Mass.

A. B. Muzzy, Cambridge, “

Thomas A. Greene, New Bedford, Mass.

Thomas Cushing, Boston, Mass.

David P. Page, Newburyport, Mass.

Samuel J. May, Lexington, Mass.

Roger S. Howard, Newburyport, Mass.

The persons proposed by the nominating committee, as given above, were unanimously chosen by ballot.

Voted, To refer the place of the next annual meeting of the Institute to a Committee of Arrangements. On this committee were chosen G. B. Emerson, S. Adams, S. J. May, W. D. Ticknor, and Thomas Cushing, with power to add to their number.

At 3 o'clock, J. E. Murdoch gave a Lecture before the Institute on “*Elocution and Vocal Gymnastics*.”

A communication was read by S. J. May, from Charles Brooks, on the study of Natural History, and concerning a series of books in a course of preparation by himself. The communication having been read, it was

Resolved, That the Institute have learnt with pleasure that Mr. Brooks is devoting himself to the preparation of books on Natural History, which shall be suitable text books for our youth, on this highly interesting and important subject. Adjourned till 8 P. M.

Thursday evening, 8 o'clock. The Institute listened to a Lecture from S. J. May. His subject was, "*The Importance of our Common Schools.*"

Remarks of an interesting character were then made by Messrs. Hubbard of Pittsfield, Mason, Emerson, Agnew, Greenleaf, and Pierce.

On motion, it was *Voted*, That the thanks of the Institute be presented to the gentlemen from whom we have received the course of instructive and interesting Lectures of the present session.

That the thanks of the Institute be presented to the Committee of Arrangements, by whose agency the Lectures were secured, and other duties performed, and to the several editors who have noticed the doings of the Institute.

That the thanks of the Institute be presented to the citizens of Pittsfield for their aid in providing comfortable accommodations for the sessions of the Institute during the present meeting.

Adjourned, *sine die*.

SOLOMON ADAMS, *Rec. Sec'y.*

[illegible]

LECTURE I.

THE BIBLE IN COMMON SCHOOLS,

AN INTRODUCTORY LECTURE BEFORE
THE AMERICAN INSTITUTE OF INSTRUCTION.

BY HEMAN HUMPHREY, D. D.,
PRESIDENT OF AMHERST COLLEGE.

MR. PRESIDENT, GENTLEMEN OF THE INSTITUTE,
AND FELLOW CITIZENS,

I feel myself honored in being invited to meet you on this occasion, and upon this spot, hallowed by so many garnered recollections. I only regret my inability to open the sittings of the Institute with a discourse worthy of the noble cause in which you are engaged. The more I reflect upon popular education, the more deeply am I impressed with its vast importance. With my best efforts I cannot grasp the subject, nor do justice to any branch of it. In the language of the great Roman orator, when speaking of his own divine art, it is *alaquid immensum infinitumque*. Deeply indebted myself to the system of general education in my native state, and hav-

ing spent some of the most active if not the best years of my life as an humble primary teacher, I should be recreant indeed if I did not cherish a lively interest in the prosperity of our common schools. And although for the last twenty years what little I could do has been required in another department of education, I am sure I can never forget those rosy cheeks and bright eyes which used, in olden time, to greet me, as I went forth in the clear, frosty mornings to my daily task. I can see those blue skies and happy faces now—those nice dinner baskets, so carefully hoarded in the closet till noon-time, and the showers of snow-balls which used to fall so thick and fast in every warm day. And then that living stream, gushing out like glad and leaping waters when school was done, is yet present to my delighted eye—and those gushing peals of laughter, and sweet babel voices, still ring in my delighted ear.

When a great public edifice, requiring a thousand hands is going up, it behoves such as come late to the work, or return to it after a temporary absence, to step in where their help is most needed, and to take hold of what they can do to the best advantage. The education of the people, of the *whole* people, is a vast undertaking, which, with whatever ability it may be prosecuted, can never be finished, because new generations are coming up in unbroken succession to occupy the places of those already educated. You, gentlemen, and your worthy associates, are doing the same work which your fathers did, and which your children will have to do after you, down to the latest posterity.

It must strike every one who is capable of taking a just and comprehensive view of the subject, that the

common idea of a good education, of such an education as every child in the state ought to receive, is extremely narrow and defective. Most men leave out, or regard as of very little importance, some of the essential elements. They seem to forget that the child has a *conscience* and a *heart* to be educated, as well as an *intellect*. If they do not lay too much stress upon mental culture, which indeed is hardly possible, they lay by far too little upon that which is moral and religious. They expect to elevate the child to his proper station in society, to make him wise and happy, an honest man, a virtuous citizen and a good patriot, by furnishing him with a comfortable school-house, suitable class-books, competent teachers, and, if he is poor, paying his quarter bills; while they greatly underrate, if they do not entirely overlook, that high moral training, without which knowledge is the power of doing evil rather than good. It may possibly nurture up a race of intellectual giants, but, like the sons of Anak, they will be far readier to trample down the Lord's heritage than to protect and cultivate it.

Education is not a talismanic word, but an *art*, or rather a *science*; and, I may add, the most important of all sciences. It is the right, the proper training of the whole man—the thorough and symmetrical cultivation of all his noble faculties. If he were endowed with a mere physical nature, he would need, he would receive none but physical training. On the other hand, if he were a purely intellectual being, intellectual culture would comprehend all that could be included in a perfect education. And were it possible for a moral being to exist without either body or intellect, there would be nothing but the heart, or affections to educate. But man is a complex, and

not a simple being. He is neither all body, nor all mind, nor all heart. In popular language, he has three natures—a corporeal, a rational, and a moral. These three, mysteriously united, are essential to constitute a perfect man; and as they all begin to expand in very early childhood, the province of education is, to watch, and assist, and shape the developement—to train, and strengthen, and discipline neither of them alone, but each according to its intrinsic and relative importance.

Popular education admits of a division of labor, as well in urging its claims, as in its practical superintendence. Availing myself of this advantage, and believing that I cannot occupy an hour of your time better, or give a more substantial proof of the lively interest which I feel in the welfare of the state, I have selected the *moral and religious training* of its children, as the topic of my present address, leaving the other departments to more practised advocates.

When it is said that man is a religious being, we should carefully inquire in what respects he is so. In a guarded and limited sense the proposition is undoubtedly true. Terrible as was the shock which his moral nature received by “the fall,” it was not wholly buried in the ruins. Though blackened and crushed to the effacing of that glorious image in which he was created, his moral susceptibilities were not destroyed. The capacity of being restored, and of indefinite improvement in knowledge and virtue, was left. In the lowest depths of ignorance and debasement the human soul feels,—there may possibly be some exceptions—that question I cannot stop to discuss,—but the human soul feels a sense of guilt and danger—feels that it must have some religion,

some support, some refuge "when flesh and heart fail." There is a natural dread of annihilation, a longing after immortality, a starting back from the last leap in the dark. Men, if they have not true religion, will cling to the greatest absurdities as substitutes. Hence the pagan world is full of idols. Tribes and nations seemingly destitute of all moral sense, nevertheless have "gods many and lords many." If there are any cold-blooded, incorrigible atheists in the world, you must look for them not in heathen lands. You must go where the altars of the true God have been thrown down. You must wade through blood to the dens of Jacobinism in the Faubourgs. You must go to the revolutionary tribunal, and listen to such monsters as Hebert, Monort, and Chaumette. But even there the wretches are terrified by the utterance of their own blasphemies. There is a voice within which gives the lie to their lips—a voice which they have no power to silence. The God whose existence they deny speaks in thunder to their inmost souls. His law, originally written upon the human heart, is neither blotted out nor repealed. Some sense of accountability still remains. In this view man is a religious being. He has a moral nature. He has a natural conscience. He is susceptible of deep and controlling religious impressions. He can, at a very early period of life, be made to see and feel the difference between right and wrong, between good and evil. He can, while yet a child, be influenced by hope and by fear, by reason, by persuasion, by the word of God: and all this shows that religion was intended to be a prominent part of his education. There can be no mistake in the case. It is plainly the will of God, that the moral as well as the in-

tellectual faculties should be cultivated. Every child, whether in the family or the school, is to be treated by those who have the care of him, as a moral and accountable being. His religious susceptibilities invite to the most diligent culture, and virtually enjoin it upon every teacher. The simple study of man's moral nature, before we open the bible, unavoidably leads to the conclusion that any system of popular education must be extremely defective, which does not make special provision for this branch of public instruction.

Even if there had been no fatal lapse of our race, if our children were not naturally depraved, nor inclined to evil in the slightest degree, still they would need religious as well as physical and intellectual guidance and discipline. It is true the educator's task would be infinitely easier and pleasanter than it now is, but they would need instruction. They would enter the world just as ignorant of their immortal destiny as of letters. They would have everything to learn about the being and perfections of God, everything about his rightful claims as their Creator, Preserver, and moral Governor, everything touching their duties and relations to their fellow-men.

Moreover, there is every reason to believe that moral and religious training would be necessary *to strengthen the principle of virtue* in the rising generation, and confirm them in habits of obedience and benevolence. As, notwithstanding their bodies are perfect bodies, and their minds perfect minds at their creation, no member or faculty being wanting, still they need all the helps of education; so if they had a perfectly upright moral nature they would need the same helps. There is no more

reason to think that had sin never entered into the world every child would have grown up to the "fulness of the stature of a perfect man" in a religious sense, without an appropriate education, than that he would have become a scholar without it.

But the little beings that are all the while springing into life around us to be educated, are the sinful offspring of apostate parents. How deeply depraved, how strongly inclined to sin from the cradle, this is not the place to inquire. All agree, that they show an early bias in the wrong direction; and that, left to grow up without moral culture and restraint, the great majority would go far astray, and become bad members of society. This is sufficient for our present argument. The evil bias must be counteracted. For the safety of the state as well as for their own sakes, all its children must be brought under the forming and sanative influence of religious education. No adequate substitute was ever devised, or ever can be. "Train up a child in the way he should go, and when he is old he will not depart from it." This is divine; and the opposite is equally true. Train up a child in the way he should *not* go, or, which comes to about the same thing, leave him to take the wrong way of his own accord, and when he is old he will not depart from that. His tread will be heavier and heavier upon the broad and beaten track. "Men do not gather grapes of thorns, nor figs of thistles." "Can the Ethiopian change his skin, or the leopard his spots? Then may those also do good who are accustomed to do evil."

Moral and religious training ought undoubtedly to be commenced in every family much earlier than children

are sent to school; and no parent can throw off upon the school-master the responsibility of bringing them up in the "nurture and admonition of the Lord." He must himself teach them the good way, and lead them along in it by his own example. But few parents, however, have the leisure and ability to do all that is demanded in this vitally essential branch of education. All are entitled to the aid of their pastors and religious teachers; and every good shepherd will feel a tender concern for the lambs of his flock, and will feed them with the sincere milk of the word, both in the sanctuary and at the fireside. But the work should not stop here. There ought to be a coöperation of good influences in all the seminaries of learning, and especially in the primary schools.

. This coöperation would be necessary if moral and religious household instruction was universally given, and if all the children of the state regularly attended public worship, and enjoyed the benefits of catechetical and Sabbath school teaching. But those who would banish religion from our admirable system of popular education, by the plea that it belongs exclusively to the family and the church, ought to remember what multitudes of children this exclusion would deprive of their birth-right, as members of a Christian community. There are, at this moment, tens of thousands in our own heaven-blessed New England, who receive no religious instruction whatever at home, and whose parents are connected with no religious denomination. What is to be done? You can neither compel ignorant and graceless fathers and mothers to teach their children the fear of the Lord, nor to send them to any place of worship or Sabbath school. I ask

again, what is to be done? These neglected children are in the midst of us. Our cities swarm with them. They are scattered everywhere over our beautiful hills and vallies. Grow up they will among our own children, without principle, and without morals, to breathe mildew upon the young virtues which we have sown and cultivated in our families, and to prey upon the dearest interests of society, unless somebody cares for their moral and religious education. And where shall they receive this education if not in the school-house? You will find them there, and multitudes of them you can reach nowhere else.

A more Utopian dream never visited the brain of a sensible man, than that which promises to usher in a new golden age by the diffusion and thoroughness of what is commonly understood by popular education. With all its funds, and improved school-houses, and able teachers, and grammars, and maps, and black-boards, such an education is essentially defective. Without moral principle at bottom, to guide and control its energies, education is a sharp sword in the hands of a practised and reckless fencer. I have no hesitation in saying, that if we could have but one, moral and religious culture is even more important than a knowledge of letters; and that of the former cannot be excluded from any system of popular education without infinite hazard. Happily the two are so far from being hostile powers in the common domain, that they are natural allies, moving on harmoniously in the same right line, and mutually strengthening each other. The more virtue you can infuse into the hearts of your pupils, the better they will improve their time, and the more rapid will be their proficiency in their com-

mon studies. The most successful teachers have found the half hour devoted to moral and religious instruction, more profitable to the scholar than any other half hour in the day; and there are no teachers who govern their schools with so much ease as this class. Though punishment is sometimes necessary, where moral influence has done its utmost, the conscience is, in all ordinary cases, an infinitely better disciplinarian than the rod. When you can get a school to obey and to study because it is right, and from a conviction of accountability to God, you have gained a victory which is worth more than all the penal statutes in the world; but you can never gain such a victory without laying great stress upon religious principle in your daily instructions.

There is, I am aware, in the minds of some warm and respectable friends of popular education, an objection against incorporating religious instruction into the system, as one of its essential elements. It cannot, they think, be done without bringing in along with it the evils of sectarianism. If this objection could not be obviated, it would, I confess, have great weight in my own mind. It supposes that if any religious instruction is given, the distinctive tenets of some particular denomination must be inculcated. But is this at all necessary? Must we either exclude religion altogether from our common schools, or teach some one of the many creeds which are embraced by as many different sects in the ecclesiastical calendar? Surely not. There are certain great moral and religious principles, in which all denominations are agreed; such as the ten commandments, our Saviour's golden rule, everything, in short, which lies within the whole range of duty to God and duty to our fellow men.

I should be glad to know what sectarianism there can be in a school-master's teaching my children the first and second tables of the moral law ; to "love the Lord their God with all their heart, and their neighbor as themselves ;"—in teaching them to keep the Sabbath holy, to honor their parents, not to swear, nor drink, nor lie, nor cheat, nor steal, nor covet. Verily, if this is what any mean by sectarianism, then the more we have of it in our common schools, the better. "It is a lamentation, and shall be for a lamentation," that there is so little of it. I have not the least hesitation in saying, that no instructor, whether male or female, ought ever to be employed, who is not both able and willing to teach morality and religion in the manner which I have just alluded to. Were this faithfully done in all the primary schools of the nation, our civil and religious liberties, and all our blessed institutions, would be incomparably safer than they are now. The parent who says, I do not send my child to school to learn religion, but to be taught reading, and writing, and grammar, knows not "what manner of spirit he is of." It is very certain that such a father will teach his children anything but religion at home ; and is it right that they should be left to grow up as heathen in a Christian land ? If he says to the school-master, } I do not wish you to make my son an Episcopalian, a Baptist, a Presbyterian, or a Methodist, very well. That is not the school-master's business. He was not hired to teach sectarianism. But if the parent means to say, I do not send my child to school to have you teach him to fear God, and keep his commandments, to be temperate, honest and true, to be a good son and a good man, then the child is to be pitied for having such a father ; and

with good reason might we tremble for all that we hold most dear, if such remonstrances were to be multiplied and to prevail.

In this connection I cannot refrain from earnestly recommending the daily reading of the scriptures, and prayer in all our schools, as eminently calculated to exert a powerful moral influence upon the scholars. It is melancholy to think, what swarms of children are growing up in Massachusetts, who will seldom if ever hear the voice of prayer, if they do not hear it in the schools; and to whom the bible will remain a sealed book if it be not opened there. I would not insist that *every* primary teacher should be absolutely required to open or close the school daily with prayer. Great and good as I think the influence of such an arrangement would be, it might be impossible, at present, to find a sufficient number of instructors otherwise well qualified, who are fitted to lead in this exercise. The number however, I believe, is steadily increasing. It is probably too late for me, but I hope that some of you, gentlemen, may live to see the time when the voice of prayer, and of praise too, will be heard in every school-house. Could I know that this would be the case, it would give me a confidence in the perpetuity of our civil and religious liberties, which I should exceedingly rejoice to cherish, as I pass off from the stage.

It is with good reason, that the warmest and most enlightened friends of popular education lay great stress upon the choice of *school books*. It is a subject upon which too much attention cannot be bestowed by the wise and good, who are called to counsel and labor in the great department of public instruction. The two prime

objects which should be kept constantly in view in the selection of books, are *mental adaptation* and *moral influence*. Such books ought to be chosen and introduced into the school, as are adapted to the ages and advancement of the scholars; and happily they are now everywhere brought within the reach of parents and committees. In this respect, as well as many others, our children enjoy much greater advantages than we did when we sat upon the high forms without backs, conning over our earliest lessons. Within the last few years, many admirable elementary books have been prepared to suit the capacities of children, and to "lead them on softly as they are able to bear it." If there is any fault in these books, it is that they simplify too much, and contain too many baby pictures. But upon the whole, there is a marked improvement. The primary class books now used in our common schools, are decidedly better adapted to the purposes of early mental development and culture, than the books which were used thirty years ago.

As children advance from the simple rudiments of the alphabet and plain spelling, and begin to take an interest in reading, it is of the last importance that their class books should be at once interesting, instructive, and of a decidedly good moral tendency. It is not sufficient that every irreverent, profane and impure word and sentiment be excluded. The education of the popular mind and conscience demands something more than mere negatives. Every reading book, on whatever subject it treats, should have an unequivocal moral character; for its sentiments, whatever they may be, will be gradually wrought into the habits of thinking and action in the

school-room. On this point there can be but one opinion among the members of the American Institute, nor indeed with the friends of popular education anywhere.

The laws of this commonwealth have carefully, I may say jealously, guarded against the entrance of sectarianism into our public schools, by prohibiting the use of books in any way tinctured with it. Perhaps in the existing diversity of religious opinions this precaution is wise and necessary. We should none of us be willing to have the majority of a district, differing essentially from us in their religious belief, compel our children to use class books in which their peculiar tenets are expressly inculcated. In mixed districts all such differences must be left out, by common consent. I am not quite sure, however, but that our Legislature has carried this point a little too far. Where all the members of a district, as is sometimes the case, are of the same religious denomination, I can see no reason why they should not be allowed to use what books they please. I confess it looks to me a good deal more republican than the existing prohibition.

But however this may be, quite sure I am that the great principles of natural and revealed religion in which we are all agreed, ought to be inculcated in our common school books, just as every teacher ought orally to instil these same principles into the minds of his pupils. That will be a happy day, especially to the children of ignorant and vicious parents, when they shall learn more of that "fear of the Lord which is the beginning of wisdom and knowledge," in the school-house, than they have ever done.

Having already taken the liberty of recommending the devotional reading of the scriptures in all the public

schools, as eminently calculated to make them what they ought to be, nurseries of morality and religion as well as of good learning, I am now prepared to express my strong conviction, *that the bible ought to be used in every primary school as a class book.* I am not ignorant of the objections which even some good men are wont to urge against its introduction. The bible, it is said, is too sacred a volume to be put on a level with common school books, and to be thumbed over and thrown about by dirty hands. This objection supposes that if the bible is made a school book, it must needs be put into such rude hands; and that it cannot be daily read in the classes without diminishing the reverence with which it ought to be regarded as the book of God. But I would have it used chiefly by the older scholars, who, if the teachers are not in fault, will rarely deface it. A few words, now and then, reminding them of its sacred contents, will be sufficient to protect it from rough and vulgar usage.

The objection that making the bible a common school book would detract from its sacredness in the eyes of the children, and thus blunt, rather than quicken their moral susceptibilities, is plausible, but will not, I am confident, bear the test of examination and experience. What were the scriptures given us for, if not to be read by the old and the young, by the high and the low? Is the common use of any good thing which a kind Providence intended for all, calculated to make men underrate it? The best of Heaven's gifts, it is true, are *liable* to be perverted and abused; but ought this to deter us from using them thankfully and properly? We, the descendants of the Puritans, are so far from regarding the bible

as too sacred for common use, that however we may differ among ourselves in other respects, we cordially unite in efforts to put the sacred treasure into the hands of all the people. It is one of our cardinal principles, as true protestants, that the more they read the scriptures the better. Are we right, or are we wrong here? Let us bring the question to the test of experience.

Who are the most moral and well-principled class in the community; those who have been accustomed from childhood to read the bible, till it has become the most familiar of all books, or those who have read it but little? Of two schools, of equal advantages in other respects, which is best regulated and most easily governed? which has most of the fear of God in it, the deepest reverence for his word, that where the bible is read, or from which it is excluded? It is easy for ingenious men to reason plausibly, and tell us that such and such injurious effects *must* follow from making sacred things too familiar to the youthful mind; but who ever heard of such effects following from the use of the bible as a school book? It will be time enough to listen to this objection when a solitary example can be adduced to sustain it.

How do all other men out of the Protestant communion, Papists, Mohammedans, Jews and Gentiles, reason and act in the education of their children? Do they discard their sacred books from the schools, as too holy for common and familiar use? No. They understand the influence of such reading far too well, and are too strongly attached to their respective religions to exclude it. The Romanists, indeed, forbid the use of the scriptures to the common people; but the missal and the breviary, which they hold to be quite as sacred, are their

most familiar school books. A large part of the children's time is taken up with reading the lessons, and reciting the prayers; and what are the effects? Do they become disgusted with the missal and the breviary by this daily familiarity? We all know the contrary. The very opposite effect is produced. It is astonishing to see with what tenacity children thus educated, cling to the superstitions and absurdities of their fathers; and it is because their religion is wrought into the very texture of their minds in the schools, as well as in the churches. Go to Turkey, to Persia, to all the lands scorched and blighted by the fiery train of the crescent, and what school books will you find but portions of the Koran? Pass on to Hindostan, and there you will find the vedas and shasters, wherever anything like popular education is attempted. Enter the great empire of China, and, according to the best information we can obtain, their sacred books are the school books of that vast and teeming population. Inquire among the Jews, wherever in their various dispersions they have established schools, and what will you find but the law and the prophets, the Targurns and the Talmud.

Now when and where did ever Protestant children grow up with a greater reverence for the bible, a stronger attachment to their religion, than Jewish, Mohammedan and Pagan children cherish for their sacred books, to the study of which they are almost exclusively confined, in every stage of their education? It is opposing theory then, to great and undeniable facts, to say that using the Christian scriptures in this manner would detract from their sacredness in the eyes of our children. If this is ever the case, it must be where the teacher himself is a

Gallio, and lacks those moral qualifications which are essential to his responsible profession.

Another objection which is sometimes brought against the use of the Bible is, that considerable portions of it, though all true, and important as a part of our great religious charter, are not suitable for common and promiscuous reading. My answer is, we do not suppose that any instructor would take his classes through the whole Bible, from Genesis to Revelation. The genealogical tables and some other things he would omit of course; but would always find lessons enough to which the most fastidious could make no objection.

The way is now prepared to take an affirmative attitude, and offer some reasons in favor of using the bible as a school book. *In the first place*, it is the cheapest school book in the world. It furnishes more reading for *fifty cents* than can be afforded in the common class books for *two dollars*. This difference of cost is, to the poor, an important consideration. With large families on their hands, they often find it extremely difficult to meet the demands of teachers and committees for new books. Were the Scriptures generally introduced, they would take the place of many other reading books which parents are now obliged to purchase, at four fold expense. This would be a cogent argument on the score of economy, even if the popular school books of this year were sure of maintaining their ground the next. But so busy is the press in bringing forward new claimants to public favor, that they rapidly supplant each other, and thus the burden is greatly increased.

In the next place, the bible furnishes a far greater variety of the finest reading lessons, than any other book

whatever. This is a point to which my attention has been turned for many years; and the conviction grows upon me continually. There is no book in which children a little advanced beyond the simplest monosyllabic lessons, will learn to read faster, or more readily catch the proprieties of inflection, emphasis and cadence, than the Bible. I would by no means put it into the hands of a child, to spell out and blunder over the chapters before he has read anything else. The word of God ought not to be so used by mere beginners. But it contains lessons adapted to the capacities of all classes of learners, after the first and simplest stage. Let any teacher who has never made the trial, put a young class into the first chapter of John, and he will be surprised to find how easy the reading is, and with what pleasure and manifest improvement they may be carried through the whole gospel. And as few are too young to read with advantage in the Bible, so none are too old. It is known to everybody, that the very best reading lessons in our most popular school books for the higher classes, are taken from the scriptures.

Just open the sacred volume with reference to this single point, and turn over its thousand pages. As a history, to interest, instruct and improve the youthful mind, what other book in the world can compare with it? Where else will you find such exquisitely finished pieces of biography? such poetry? such genuine and lofty eloquence? such rich and varied specimens of tenderness, pathos, beauty and sublimity? I regret that I have not room for a few quotations. I can only refer, in very general terms, to the history of the creation; of Joseph and the forty years wandering in the wilderness;

to the book of Job ; to the Psalms of David ; to Isaiah ; to the Gospels ; and to the visions of John in the Isle of Patmos.

Now if the primary qualities of a good school book are, to teach the art of reading, and to communicate instruction upon the most interesting and important subjects, I have no hesitation in saying, that the Bible stands preëminent above every other. If I were again to become a primary instructor, or to teach the art of reading in any higher seminary than the common school-house, I would take the bible in preference to any twenty "Orators," or "English Readers," that I have ever seen. Indeed I should scarcely want any other. Milton and Shakespeare I would not reject, but I could do very well without them, for they are both surpassed by Isaiah and John. Let me request the respected members of this enlightened Institute, and all the teachers present, to read over aloud, in their best manner, such portions of Scripture as they may easily select, and tell me if they have ever found anything better fitted to bring out and discipline the voice, and to express all the emotions in which the soul of true eloquence is bodied forth. Why do the masters of oratory, who charm great audiences with their recitations, take so many of their themes from the bible ? The reason is obvious. They can find none so well suited to their purpose. And why should not the common schools, in which are nurtured so many of the future orators, and rulers, and teachers of the land, have the advantage of the best of all reading lessons. Moreover, since so much of the sense of Scripture depends upon the manner in which it is read, why should not the thousands of children be taught the art in school,

who will never learn it at home? The more I study the Bible, the more does it appear to me to excel all other reading books. You may go on improving indefinitely, without ever making yourself a perfect scriptural reader, just as you might, with all the helps you can command, spend your whole life in the study of any one of its great truths without exhausting it. Let it not be said that we have but few instructors who are capable of entering into the spirit of the sacred volume, so as to teach their scholars to read it with propriety. Then let more be educated. It ought to be one of the daily exercises in our Normal schools and other seminaries for raising up competent teachers, to qualify them for this branch of instruction.

I remark again, that were the Bible made a school book throughout the Commonwealth, and throughout the land, an amount of scriptural knowledge would be insensibly treasured up, which would be of inestimable value in after life. Every observing teacher must have been surprised to find how much the dullest scholar will learn by the ear, without seeming to pay any attention to what others are reading or reciting. The boy that sits half the time upon his little bench, nodding, or playing with his shoe-strings, will, in the course of a winter, commit whole pages and chapters to memory from the books he hears read, when you can hardly beat anything into him by dint of the most diligent instruction. Indeed, I have sometimes thought, that children in our common schools learn more by the ear, without any effort, than by the study of their own class books; and I am quite sure this is the case with the most of the younger scholars. Let any book be read for a series of years in the same school,

and half the children will know it by heart. Wherever there are free schools, as in Massachusetts, New York and Connecticut, the great mass of the children are kept at school from four or five years of age, to nine or ten through the year; and in the winter season, from nine or ten to fifteen or sixteen. The average of time thus devoted to their education is from eight to ten years. Now let the Bible be daily read as a class book during all this time, in every school, and how much of it will, without effort, and without interfering in the least with other studies, be committed to memory. And who can estimate the value of such an acquisition? What pure morality—what maxims of supreme wisdom for guidance along the slippery paths of youth, and onward through every stage of life—what bright examples of early piety, and of its glorious rewards even in the present world—what sublime revelations of the being and perfections of God—what incentives to love and serve him—to discharge with fidelity all the duties which we owe to our fellow men! and all these enforced by the highest sanctions of future accountability. Let any man tell us if he can, how much all this store of divine knowledge, thus insensibly acquired, would be worth to the millions of children who are growing up in these United States of America. They might not be at all sensible of its value at the time, but how happily and safely would it contribute to shape their future opinions and characters, both as men and as citizens.

Another cogent reason for using the Bible as a common school book is, that it is the firmest basis, and indeed the only sure basis, of our free institutions; and as such ought to be familiar to all the children in the state,

from their earliest years. While it recognizes the existence of civil governments, and enjoins obedience to magistrates as ministers of God for good to the people, it regards all men as free and equal—the children of one common Father, and entitled to the same civil and religious privileges. I do not believe that any people could ever be enslaved who should be thoroughly and universally educated in the principles of the bible.

It was no less truly than eloquently said by Mr. Webster, in his late Bunker Hill address, “The American colonists brought with them from the old world a full portion of all the riches of the past, in science in art, in morals, religion and literature. The *Bible* came with them. And it is not to be doubted, that to the *free and universal* use of the Bible it is to be ascribed, that in that age men were much indebted for right views of civil liberty. The Bible is a book of faith and a book of doctrine; but is also a book which teaches man his individual responsibility; his own dignity and equality with his fellow men.”

Sentiments of the great American statesman, worthy to be engraved in golden capitals upon the monument under whose shadow they were uttered! Yes, it was the free and universal use of the bible which made our Puritan fathers what they were; it is because, in these degenerate times, multitudes of children, as I have already remarked, will be taught to read the bible nowhere else, that I am so anxious to have it read as a school book.

One other, and the only additional reason which I shall suggest, is, that as the Bible is infinitely the best, so it is the only decidedly *religious* book which can be introduced into our popular system of early education.

So jealous are the different sects and denominations of each other, that it would be hardly possible to write or compile a religious school book with which all would be satisfied. But here is a book prepared to our hands, which we all receive as the inspired record of our faith, and as containing the purest morality that ever has been taught in this lower world. Episcopalians cannot object to it, because they believe it teaches the doctrines and polity of their own church; and this is just what they want. Neither Congregationalists, Presbyterians, Baptists, Methodists, Universalists, nor any other denomination can object to it, for the same reason. Every denomination believes, so far as it differs from the rest, that the Bible is on its side, and of course, that the more it is read by all, the better.

For me to object to having the Bible read as a common school book, on account of any doctrine which those who differ from me suppose it to teach, would be virtually to confess that I had not full confidence in my own creed, and was afraid it would not bear a scriptural test. It seems to me an infinite advantage, for which we are bound devoutly to thank the Author of all good, that he has given us a religious book, of incomparable excellence, which we may fearlessly put into the hands of all the children in the commonwealth, with the assurance that it is able to make them "wise unto salvation," and will certainly make them better children, better friends, and better members of society, so far as it influences them at all.

Some persons who highly approve of daily scriptural reading in common schools, are in favor of using *selections*, rather than the whole Bible. I should certainly

prefer this, provided the selections are judiciously made, to excluding the scriptures altogether; but I think there are weighty and obvious reasons why the *whole* Bible should be taken, rather than a part. The whole is *cheaper* than half would be in a separate volume; and when the whole is introduced without note or comment, there can be no possible ground for sectarian jealousy.

There is a paragraph in the last report of the superintendent of common schools in the state of New York, which accords so well with my own views of the importance of weaving scriptural reading into the very warp and woof of popular education, that I cannot refrain from quoting it.

“I regard the New Testament,” says Mr. Young, “as in all respects a suitable book to be daily read in our common schools, and I earnestly recommend its general introduction for this purpose. As a mere reading book, intended to convey a practical knowledge of the English language, it is one of the best text books in use; but this, although of great use to the pupils, is of minor importance when the moral influences of the book are duly considered. Education consists of something more than mere instruction. It is that training and discipline of all the faculties of the mind, which shall systematically and harmoniously develop the future man, for usefulness and for happiness, in sustaining the various relations of life. It must be based upon knowledge and virtue; and its gradual advancement must be strictly subordinated to those cardinal and elementary principles of morality which are nowhere so distinctly and beautifully inculcated, as in that book from whence we all derive our common faith. The nursery and family fireside may ac-

compleish much; the institutions of religion may exert a pervading influence, but what is commenced in the hallowed sanctuary of the domestic circle, and periodically inculcated at the altar, must be daily and hourly recognized in the common schools, that it may exert an ever present influence, enter into and form part of every act of the life, and become thoroughly incorporated with the rapidly expanding character. The same incomparable standard of moral virtue and excellence which is expounded from the pulpit and the altar, and which is daily held up to the admiration and imitation of the family circle, should also be reverently kept before the mind and the heart, in the daily exercise of the school."

My apology for detaining the Institute so long on this topic is, its vital and inappreciable importance. Without the Bible, there can be no true religion in the family, in the school, or in the state; and without religion, no sure basis of morality, of truth, of integrity, of patriotism; no safeguard to the fireside, to the property, to the liberties of the people.

Never were sentiments uttered by a great warrior and patriot, more worthy to be remembered and repeated through all generations, than those which fell from the father of his country, in his farewell address to the American people.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them.

A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if a sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that *morality* can be maintained *without religion*. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

“Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.” How noble, how elevated, how just these parting words!

Washington was an enlightened christian patriot, as well as a great captain and wise statesman. The oracles which he consulted in all his perils and in all the perils of his country, were the oracles of God. No one of the fathers of the revolution knew better than he did, that religion rests upon the Bible as the main pillar; and that as a knowledge and belief of the Bible are essential to true religion, so they are to private and public morality. I cannot doubt that could that greatest among the great men of his day add a codicil to his invaluable legacy, it would be, “Teach your children early to read and love the Bible. Teach them to read it in your families, teach them in your schools, teach them everywhere, that the first moral lesson indelibly enstamped upon their hearts may be, to ‘Fear God and keep his commandments.’”

‘The fear of the Lord, that is wisdom; and to depart from evil is understanding.’ ”

The Bible, the Bible! how few are aware of what it has done for mankind, and still less of what it is destined to accomplish. Its “doctrines drop as the rain, and distil as the dew.” Its breathings are the fragrance of the Paradise of God. In its spotless majesty it rises above all human eulogy, like the higher Alps, which look down upon the gorgeous drapery of clouds that aspire in vain to reach their summits, while they stand robed in pure white, and glittering in everlasting sunshine. Quench the light of the Bible, and you blot out the brightest luminary from these lower heavens. You bring back “chaos and old night” to reign over the earth, and leave man, with all his immortal energies and aspirations, to “wander in the blackness of darkness forever.”

The Bible, which the pilgrims brought over in their bosoms, and under their sea-wet pillows, has done everything for New England and for this wide republic. It is the political, no less than the religious ark of our safety. It enshrines all our free constitutions of government, as well as the tables of the moral law. It is our “pillar of cloud by day, and pillar of fire by night;” and our safety lies in keeping our eyes always fixed upon it, as the twelve tribes did in the camp of the Lord.

It was by constantly reading the Bible, that our puritan fathers imbibed that unconquerable love of civil and religious liberty which sustained them through all the “perils of the sea, and perils of the wilderness.” It was from the Bible that they drew those free and admired principles of civil government that were so much in advance of the age in which they lived. It was the Bible

by which they "resolved to go till they could find some better rule." The Bible was the morning altar that rose upon this ice-bound and savage wilderness, when the May Flower entered the harbor of Plymouth. It was the Bible that solaced the dying pilgrim, and comforted the mourners, during those dreadful wintry months which laid half their number in hidden graves.

It is the Bible that has built all our churches, and colleges, and school-houses, and hospitals, and retreats for the insane, the deaf, the blind and the forsaken. It is to the Bible that we are indebted for our homes, for our property, for all the safe-guards of our domestic relations and happiness. It is under the broad shield of the Bible that we lie down in safety, without bolts or bars to protect us. It is the Bible that has given us, *with* our free constitutions of civil government, all the statutes and ordinances of a great and independent people. It is the industry, sobriety and enterprize which nothing but the Bible could ever inspire and sustain, that have dug our canals, and laid down our rail-ways, and built our thousand factories, and "clothed the hills with flocks, and covered over the vallies with corn."

Yes, the Bible has directly and indirectly done all this for us, and infinitely more; and shall the book without whose spirit moving upon the face of the waters there had been no dry land, no moral beauty or verdure, no happy families, no systems of popular education,—shall this blessed book be excluded from the common schools of Massachusetts? Religion, the guardian divinity of all we hold most dear, answers no. Patriotism answers no. All the voices from these mountains and these charming vallies of Berkshire, answer no; and the loud echo comes

back from the east and the west, from the north and the south, no! no!! no!!!

Mr. President, and gentlemen of the Institute, I thank you for your kind indulgence. I have done. May you gain, as I am sure you will, a listening ear to all the counsels of wisdom and experience which you have to offer during these sittings. May that favoring Providence which has cheered you on hitherto in your benevolent labors, preside over all your present deliberations, and crown your future labors with greater and still greater success, till the largest desires of your hearts for the literary and Christian education of the whole people are satisfied.

LECTURE II.

ON THE

CLASSIFICATION OF KNOWLEDGE.

BY SOLOMON ADAMS.

Sound science and true art form a fraternity. Both are the products of educated mind. The materials for the production of both are the handy works of God. The human mind creates science by a careful study of the facts which these works furnish, and of the relations subsisting among them. It consists of a few general laws, in accordance with which a great variety of phenomena have been observed to occur, and its boundaries are enlarged by tracing out the consequences and applications of these laws. That mind is best educated, in an intellectual point of view, which has best learned, both in the various departments of science and in the common affairs of life, how to *observe* facts, *compare* them, and trace their *relations*, especially those of resemblance and difference, of cause and effect. "The field is the

world." The results of previous explorers are to be learned and tested ; the explored regions are to be searched anew, and the unexplored, attempted, on voyages of discovery.

Nature gives us elements in endless variety of combinations, and thus invites us to analyze her works, and imitate her skill in productions of art—to combine elements with truth to nature. Science and art then make a brotherhood.

The business of observing, comparing and reasoning in regard to the common affairs and duties of life, in our domestic, social and civil concerns, differs less from the profounder researches of science than is often supposed. The process of training, which qualifies the mind for one, is not ill-suited to qualify it for the other.

Can we venture to affirm that the course of common education in our schools, and the manner of conducting it, have been well suited to prepare the mind for these various labors ? Have they been so well adapted as they can be, and ought to be, to habituate the mind to reflect, to reason, and to judge correctly ? These are the intellectual processes we have occasion to perform every day. These, in connexion with good physical and moral culture, are what education ought to prepare us for. This is the preparation demanded of every man, and every woman, by our forms of government, and our social condition,—demanded *imperatively* by the higher relations and immortal destiny of every human being. Nothing less than this should be the aim of the teacher who enters upon even the humblest department of instruction—his aim for every pupil, *male*—and let me say with emphasis—*female*. Great and good men are instruments, which

great and good women, and only they, have had in all times the honor of forming, and often, the power of wielding. Cicero complains that Terentia claimed more influence in the cabinet than she allowed him in the kitchen. "Did you ever hear," said the elder President Adams, "of a great and good man, who had not an excellent mother ? for I never did."

Time was, when common school instruction consisted mainly in teaching a few formularies authoritatively, and working by them. The "*book*,"—the "*rule*," had Aristotelian authority. Its "*ipse dixit*" was final. As often happens, an opposite extreme has followed. The more recent demand is *facts*—give us *facts*, and with this to be content.

Facts we must have, well ascertained facts. Formularies, and general principles we must have. But the true process is to go up from the facts to the formularies and principles. I doubt whether it is best to announce even the most general and well ascertained laws authoritatively to the learner ; but rather to put his mind in an attitude, with some aid perhaps, to infer them from just such facts as guided the first discoverer. At any rate, they should be verified by facts ; otherwise knowledge is not wisdom.

" These, far from being one,
Have oftentimes no connexion. Knowledge dwells,
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own.
Knowledge—a rude unprofitable mass,
The mere materials with which wisdom builds,
Till smoothed and squared and fitted to its place,
Does but encumber whom it seems to enrich."

It is no part of my intention to attempt a classification of the whole Cyclopædia. Mine is a humbler labor, but not for that reason less important. I write for the school teacher, and aim, through him, to benefit the many, whose opportunities for acquiring knowledge may be comparatively limited. To such it is important to make their knowledge worth as much to them as we can.

I shall, therefore, aim only to call attention to a defect to some extent prevalent in the modes of teaching in regard to the arrangement and classification of knowledge in the mind of the learner, and to hint at some remedies; —to show how I would lay up knowledge in the mind of the pupil for keeping and use. In doing this, I must run the risk of being tedious to all except those for whom I especially write, and, perhaps, even to many of *them*, who may have gone far before me in perfecting their modes of teaching in this respect.

I ought to be, and am fully aware, that intellectual education has occupied an undue share of attention in comparison of physical and moral culture. While I fall behind none in the grave importance I attach to moral and religious training, and readily admit that the field for greatest improvement in the science and art of teaching, is in the department of moral education, the subject now proposed is equally important in its bearings both upon intellectual and moral training. Moral duties are intellectually perceived. Before any moral duty can be performed meritoriously as a moral duty, there must be a clear intellectual perception of the reciprocal relations, which call forth the feeling of a moral obligation to perform it.

The subject, if I mistake not, has peculiar claims on

our attention at the present time, when the demand for facts,—facts—things—things, is so reiterated and imperious as to awaken some apprehension, that the heads of the young will be filled with *things*, while the mind, as a principle of thought and action, is left untaught and untrained by habits of patient reflection, by a careful tracing of natural relations, and a skilful arrangement of knowledge, in accordance with perceived relations,—such an arrangement, that knowledge, just as we want it, will come at our bidding,—such, that one fact before the mind will recall a host of others allied to it by kindred—links of a golden chain, from which you may choose and mentally abstract, without severing the chain, whatever link or links may suit the purpose in hand.

That there is a place called London, is a fact which most pupils will state verbally. That it is on the banks of the Thames, they are equally ready to affirm. The geography has questions and answers for both these facts. Ask a third question—where is the Thames? They may not be so ready. That question is not in the book. Such, at least, was once my experience with a new pupil, who wished to be excused from studying geography, because, forsooth, she had “studied all the geographies through and through.” She ventured, however, to affirm, that the Thames, on which London is situated, is in the United States. She was a good scholar, *had* studied the book with great industry; but the *subject* of the book had received little attention. Each answer, if it was any thing more than words, was in her mind a mere *insulated unrelated fact*.

Enter a school. Take up the pupil's books, his Natural Philosophy, for instance; on every page may be

seen the evidence of industry—yes, of eagle-eyed research. Every answer to the appended questions is distinguished by pencil marks. It begins *here* and ends *there*. The pupil wonders that the author should interpose so much useless matter between them—and, perhaps, sometimes with good reason. The answer thus designated is faithfully transferred from the pages of the book to the tablets of the memory, and intimately associated with the question, and with nothing else. Propose the question. The answer comes with promptness and verbal accuracy. There has been labor enough on the part both of the teacher and pupil, but the labor again has been bestowed on the book, and not on the subject of which the book professes to treat. Each fact in the mind of the learner is an independent unrelated fact.

I might give further illustrations from arithmetic, rhetoric, history, and other branches. But enough already to make the error intelligible. This done, it is more important to seek for remedies, than to delay longer on this point.

Pupils thus taught may be very prompt at recitations, and at public examinations, provided you do not go beyond the record. They may please a company of spectators, and gain a flattering paragraph in the next day's gazette.

Such knowledge is not wisdom, and when the pupil goes out into the world, and has to deal practically with the subjects *about* which he has learned so much, he experiences embarrassment and mortification that he knows so little which he can use for practical purposes. He is deficient in principles to which he can refer facts as they arise in his experience, and destitute of knowledge which he can call to his service as occasion demands.

Books are, indeed, essential. Yet not the book, but the subject of it, is what we must see to it our pupil understands. We want mind trained so that it can modestly know and measure its own power, and trust to it,—trained to command its own resources. We want ideas, like troops, drilled, marshalled, and well officered, ready to do battle,—infantry, cavalry, artillery, all in place,—not scattered, like an Indian fight. To this end, knowledge must be familiar, and philosophically arranged—that is, in strict accordance with the natural tendencies and operations of the human mind. The book is but the road to conduct the traveller to some destined place, and is valuable chiefly as a means to that end. A treatise of astronomy is a book. The things to be known, are in the heavens,—the sun, and the moon, and the stars, as they were hung there on the morning of the universe—and the laws which God has ordained for them.

A mind familiar only with the statement of facts and laws as formed in books, and a mind which, with equal familiarity with facts, has added patient reflection, careful comparison, and a judicious classification, differ from each other scarcely less than a highly-finished artificial tree differs from one endowed with vital energy. The one may be beautiful possibly to look upon, but transient, barren, useless; the other pleases the eye as much, is susceptible of constant growth, and is prolific. It draws materials from earth and air, elaborates them, appropriates them to its own use, and yields its full harvest of generous fruits for the good of man.

To guard against this capital error, and to secure sound knowledge and practical wisdom, I apprehend, we must go back first to the very beginning of instruction.

The very first lessons which the child has been usually required to learn, interfere with the course, which, up to that time, nature herself has been taking, and limits the attention of the learner to unmeaning characters in a book. Long, hard labor is performed. The end of it all is, that the child has learned, in a certain order, the absolutely insignificant names of the twenty-six letters of the alphabet. Even the names are oftentimes mere sounds, and not in the mind of the little learner the names of certain characters. I once examined a good little fellow, who had been schooled for months on his a—b—c, till he was perfectly familiar with all the names, in a certain order, while there was positively but one letter of them all which he knew by its form. Begin *any where*, and point, and he would begin and say a—b—c, till he came to—w, the only one he knew. I pointed him to z at the bottom of the alphabetical column. He said, a—b—c ; then, coming in sight of his one familiar object, in the midst of an unknown sea, the chain of associated sounds was broken. He spoke affectionately to his old friend, and called him by his proper name—w. I pointed onwards to the letters above, and he continued his own succession—x—y—z—and as I still pointed on, he looked up with amazement to find himself ashore—with no land in sight. Here the child gets his first notions of the object of a book.

When he gets through his freshman year, and becomes sophomore in the grave matter of *abs*, the same principle of teaching *nothing* is faithfully carried out, confirming the first impression, that the book is never to lead to any thing beyond itself. Is it strange that books become loathsome objects to the pupil ? Stranger still, if they

do not. At the very outset, we have been accustomed to take the most effectual means to form a habit in the learner of studying the *book*—it may be well—but, alas, nothing *but* the book. We have led our pupil through a strait and thorny road, “to a hill-side laborious, *indeed*, in its first ascent.” Would that we could add, “but else so smooth, so green, so full of goodly prospects, that the harp of Orpheus were not more charming.” In this matter, teachers themselves have been the dullest learners. The great wonder is, that we have been so slow to follow the better process, which nature herself indicates. The full grown Adam used *names*,—the *entire names of things*, before he knew, if he ever knew, his a—b—c. His youthful descendants, who have written, as well as spoken language, may safely imitate their great progenitor, and learn the written names of animals and other familiar objects, and in due time analyze the words into elementary sounds, and learn the forms and names of the characters employed to represent them. We seem to have shunned this method with as much care, as if to follow it would be a repetition of Adam’s original sin. The Germans—pioneers in every department of the teacher’s art—have ventured on the trial with success, and we begin to follow them. To those who would adopt improved methods in their first teachings, various numbers of the Common School Journal, and an article in the recent work entitled, “The School and the School Master,” a book replete with practical wisdom, will furnish important aid, both in suggestions, and in references to elementary books.

If we begin right, and make words and language from the outset a vehicle of intelligent thought,—even every

word the sign of its appropriate idea, the sequel will be attended with much less difficulty than at present. On this point it is encouraging to know, that good beginnings have been made by many of our teachers. Their success must secure followers.

It is so very convenient to refer to the letters by their names, that many teachers, who adopt these views substantially, prefer beginning with the names. This may be done in various ways, in a hundredth part of the time usually spent in doing it. Any child of ordinary capacity, will learn the form and name of every letter as an amusement before entering school, if he is furnished at home with a set of cards or blocks on which the letters are printed. Whatever may be done with their names, their powers *must* be learned, before children can pronounce correctly by the aid of letters. We pronounce a word by the *names* of the letters, when we spell it orally, letter by letter. What clue, for instance do—*tee—ai—kay—ee* give a child of the word *take*? The names of the letters might as well be something else, and in many other languages they are something else. *Tau—alpha—kappa—eta*, are just as good a guide to—*take*, as *tee—ai—kay—ee*.

Another general direction I would give is, *endeavor to lead the pupil through such processes, that he will arrange knowledge for himself, and arrive at general principles*. After you know that he understands any general principle, be careful to see that he refers to the principle all new acquisitions which come under it. The principle may be compared to a suspended chain,—every new fact under that principle may be hung on some link yet unoccupied in the chain. It is not enough for the

teacher to state the principle in a merely didactic form, but strive, even though the work may be slow and long, to guide the pupil in such a manner, by a hint here, and a question there, that he will do the very thing for himself. Though you are the teacher, aim to have your pupil become a *self-educated* man, a *self-educated* woman. You will find that every new achievement thus made gives your pupil hope, courage, strength, discipline. He will learn to direct his efforts to an important end. He will acquire a mental habit of immense value.

This is a point of so much importance, and includes so large a part of my subject, that a few familiar illustrations will perhaps be permitted chiefly from my own experience.

By a little aid, a class of pupils in *arithmetic* may be taught to trace out a common principle, where they usually find many, as they think, independent and unrelated principles. For instance, in one place they find simple addition; in another compound, in another addition of federal money, in another addition of common fractions, in another, that of decimal fractions; each having some technical terms, and modes of expression, which seem to separate it from the others. After having examined these separately, give the class for an exercise the construction of a rule which will comprehend them all. The first time I tried this experiment with a class of a dozen it failed. I resorted to the black board, put down an example of units, tens and hundreds to be added, also of pounds, shillings and pence, of dollars, cents and mills, of tens, units, tenths and hundredths, of tens, units, and twenty-fifths, being careful all the time to use similar phraseology, saying *denomination* or column of units,

tens—denomination of hundredths, tenths—denomination of twenty-fifths, &c. We added one or two different examples. Almost simultaneously the whole class caught the principle, and gave the following rule, with no further aid from me except one restrictive clause, “In all cases of addition, collect into one sum all the parts of each denomination, beginning with the lowest, and change the value, if large enough, into the next higher denomination by dividing by as many as make one of that denomination, retain the remainder, and add the quotient to that higher denomination.” By a slight modification, the principle may be extended to the other elementary processes of arithmetic, and what is spread over fifty or a hundred pages of the text book, at last compressed into a few words. This is never forgotten, and rewards all their previous labor. In arriving at this result, their minds have been conducted through a process not unlike that which led Newton to announce the great law of attraction.

In various applications of elementary arithmetic, it often happens that the pupil may be led to discover a common principle, where on first observation, no resemblance, but seeming dissimilarity appears. Take, for instance, the 24th Section of Colburn's Sequel. How many questions apparently unlike, in all of which the pupil should be led to perceive simply *this, a certain part, or number of parts given to find the whole*. Do not leave the section, till your pupil can readily perceive, whatever may be his method of operating, that the simple thing to be accomplished in each case is, from some given part or parts of a number or quantity, to deduce the whole. Do not be afraid of the time it will take.

It *requires* time. It is *worth* all the time it requires. Delay upon it day after day, if necessary, till the thing is *done*;—till the fundamental idea is grasped by your pupils.

One fundamental idea, distinctly perceived and clearly apprehended, is worth an infinity of hazy, half-formed notions. Such are worthless, either as foundation stone to build on, or as materials to be wrought into the superstructure.

The one fundamental idea, fully apprehended, is prolific, and becomes, as has been truly said, a starting point for a thousand others. Take time then. There is too much to do to be in a hurry. Turn over the leaves *slowly*. Be not content to produce the raw material, and strew it along without form and void, leaving darkness on the face of the deep. Distil your materials; collect the concentrated essence, and throw away the chaff.

Parents and pupils are apt to be impatient of such delay, and to measure proficiency, by the *superficial contents*, rather than the cubic, by the *quantity* rather than the quality. I claim it as the teacher's professional *prerogative* to decide how fast or how slowly his pupil shall advance. This prerogative let him assert fearlessly, and exercise it with sound discretion. It may usually be done in a manner to make the pupil feel that he is profitably employed.

Having paid some attention in detail to the nature and agencies of *heat*, might not the teacher propose to his class to bring in, the next day, a written report of whatever cases they can collect, in which man employs heat as a helper in works of art?

The result would be an interesting enumeration of many artificial processes, in which the agency of heat is employed. The following record may be taken as a specimen.

1. Man uses the expansive power of heat to force the particles of water apart, and applies the steam thus generated to propel the steam engine. In this manner, with almost creative power, he produces and directs a force, which performs the most exquisite works of art, or puts forth more than giant strength to overcome the most formidable obstacles on land and sea. It performs half the work of civilized man. It overcomes wind, and tide, and oceans, and mountains.

2. Heat is employed for purposes of distillation, separating liquids which are mixed, by reducing to vapour that which is evaporated at the lowest temperature.

3. It is employed to warm houses, and ventilate them. The methods of warming are various; sometimes by radiation, as from the open fire-place, or the heated surface of a stove; sometimes by heating air in an air chamber in the cellar, which by its increased levity will rise through apertures in the floor, and diffuse itself through the room. Sometimes heat is conveyed latent in steam through pipes to all parts of large buildings, and given out again by condensation. It is employed to carry smoke away from fire. A portion of air is heated by the fire, and in its ascent carries off smoke. Air flues carried up by the side of smoke flues form an effectual mode of ventilation. An open fire-place is a good ventilator.

4. It is used in baking and boiling food.

5. It is employed to hasten many chemical processes.

Others continue to communicate. Several have the same.

Now call upon one and another to recapitulate, in the order in which the facts were stated. This will be a motive, if any is needed, to attention. If you think best, let all record the reports in a blank book; not when given—you want *attention* only then—but *afterwards*.

This exercise was exciting and pleasant. Habits of observation were strengthened, some of the various ways in which a great natural agent is employed by man, made familiar. If this part of the subject is left here by the teacher, after a few remarks, it will not be left by the class, but will be a subject of conversation and reflection. Within the next twenty-four hours, as many more instances will be collected and garnered up, and remembered.

For the next day, direct their attention to a new field of observation. Let them collect phenomena, in which heat exerts an essential agency without the interposition of any human power to direct or to control it.

They report as follows,—

A. The sun heats the air by shining on it.

B. I have the same fact, but explain it differently. The sun does not heat the air by shining upon it. Air and other transparent media are thought to transmit heat without absorbing it. I have come to the conclusion that the earth first absorbs heat from the sun, and then warms the air in contact with it. After a few words of

explanation from the teacher, A. is ready to admit the statement of B.

C. has carefully examined the formation of clouds, rain, hail and snow. He reports as follows:—Heat is constantly vaporizing water from the surface of land and sea. The vapor is conveyed away on the wings of the wind. The warmer the air, the more water it will hold in solution. When any portion of the air is cooled, the water suspended in an aeriform state is condensed into globules of liquid, forming fog on the earth, and clouds in the air. When sufficiently accumulated they discharge their contents in the form of rain, hail or snow,—rain, when the drops do not pass through a portion of air cold enough to freeze them, or sufficiently dry to evaporate from the surface of the drops fast enough to freeze them. Hail—when the drops are frozen in falling, and chrystals of snow when freezing takes place at the instant of condensation.

D. has examined the formation of dew and reports : In the night, objects on the earth cool down below the temperature of the atmosphere, by radiating heat into space. The air in contact with colder objects deposits moisture, and thus dew is formed.

E. adds, moisture is collected in the same manner on the outside of vessels containing cold water in summer, and on windows in winter.

F. says, the frost work on stone and brick buildings, in warm days in winter, is moisture condensed from the air, and frozen by the cold walls, while snow and ice elsewhere are melting.

G. reports that he watched a little fleecy cloud as it floated along in the air, and saw it melt away and disap-

pear. The atmosphere, he said, not being saturated with moisture at the temperature it then had, there was heat and dryness enough in it to vaporize the cloud. Not far off, he adds, another little cloud grew and gradually became quite large. Here the air had not heat enough to keep its moisture in an aeriform state and made a cloud.

This report was so rich and various that time was wanting to complete it, and the subject was laid over till the next day. This day the reports were equally interesting and various. We cannot now give them. The subject had been thought of, talked of, and all the powers of observation quickened into exercise, and a great variety of facts connected in their minds with the agency of heat.

For the next day a few questions were proposed for solution, such as—1. How does water extinguish fire? 2. Why does the temperature rise at the beginning of a snow storm? 3. Why a sudden fall of temperature during a shower of rain? What effect have large bodies of water upon atmospheric temperature?

1st question, How does water extinguish fire? C. answers. In order that combustion may go on, a high temperature is necessary. Water thrown upon fire, is rapidly converted into steam, and in the transition from the liquid to the aeriform state, abstracts so much heat from the fire, or burning substance, as to stop combustion, or reduce it below the burning temperature.

2d question, Why the temperature of the air rises at the beginning of a snow storm? A. answers. The sudden condensation and freezing of vapor gives out so much latent heat as sensibly to warm the air.

3d. Why a sudden fall of temperature during a shower of rain? F. says two causes may contribute to the effect. 1st, the drops are cooler than the air and absorb its heat. 2d, a portion of each drop is probably evaporated in its descent and converts the free heat of the air into latent or insensible caloric.

4th question, What effect have large bodies of water on the atmospheric temperature? Four or five are ready with substantially the same answer. They mitigate the intensity of heat in summer, and of cold in winter. Rapid evaporation in summer cools the air, by converting its free into latent heat, and in winter sets the heat of liquidity free, when the water freezes, and thus softens the severity of cold. Now in all this process several faculties have been exercised,—a growing interest excited—you have gone beyond the book to the very subject itself, and brought the whole mind into a good working attitude—many facts at first view very unlike are connected by a common bond—and a favorable opportunity afforded to make a moral impression, by referring to the skill of the great Author of nature in employing one agent, in connection to be sure with others, to accomplish so many and so various results—with no interference, but with perfect harmony. Without a will of its own, it perfectly obeys the will of its Maker. Should not moral beings, with higher endowments to know and obey their Maker's will, yield him a *voluntary* and *joyful* obedience and homage?

HISTORY.

The great difficulty in teaching history which my own experience has had to contend with, has been to fix in

the mind of the pupil the connection of events—their causes and consequences. Without this, history is of little value. It is *not* history. The treatises commonly used as text books do not give us much help here. They are for the most part barren, abridged narratives, from which, as Schelling remarks of Universal History, every thing extraordinary or important is excluded. "History," says the same writer, "must as a whole be regarded in the light of an Epos, which has no beginning or end. The student must select that point which he regards most important, or the most interesting, and taking his stand on that, must continue to build and to extend in every direction." This is an important suggestion. If history as a whole must be regarded in the light of an Epos, so to some extent may the history of a single country. If so, may we not, like the Fathers of the Epic, begin *in mediis consiliis*, in the middle of our subject, and travel backward towards the beginning, and forward towards the end?

The great object of studying history is to profit by the lessons of the past. To do this, it is indispensable, not only that particular facts should be made quite familiar, but that their relations, causes and consequences should be traced out; that they should stand, if I may so speak, in the mind of the pupil, in the same relations and juxtapositions in which the facts themselves stand.

Take, for example, the history of our own country. Let the pupil first understand that the thirteen original States were English colonies. Explain the colonial relation. Then let him study, briefly, the history of the revolution which severed the colonial relations, and of the beginning, progress and issue of the war which ac-

accompanied it. This is the middle of our subject—the point at which we take our stand. The pupils have learned that a great event occurred, they have fixed its date, and ascertained its leading incidents. The natural inquiry of almost every pupil, unless his nature has been unmade by previous bad practices, is to ask for the causes. One of the first primary truths suggested to the mind, and acted upon by everybody, long before it is embodied in a verbal proposition, is, that every effect in the natural and moral world has an adequate cause. The mind naturally reverts to the cause. Every day indicates this tendency. If you have a cold, the first question is, how did you take it? If your house is burnt, how did it take fire? Are you hurt, what hurt you? Are you dead, what was the matter? If you are drowning, you can hardly get relief, till you have told how you happened to be in such a predicament.

Proceed in accordance with this strong natural tendency. The American revolution had its causes. What were they? To answer this question, the pupil must explore the whole field of colonial history, with the question before his mind. He must look at the origin of the principal settlements, make familiar acquaintance with the great minds among the colonists, which did most to shape the destinies of the country. He will note the influence of the French and Indian wars in rearing soldiers. He will study the frequent and sharp struggles between the local Legislatures and the Crown. He will look attentively at the habits, the morals, and the religious character and opinions of the colonists. Having done this faithfully, he has no very imperfect views of the causes of the revolution. He can tell you something more

about it, than that "the colonists did not want to pay taxes."

Our pupil may now go forward, and trace the consequences of that event,—*some* of them—not to the end,—for the end is not yet, either on this continent, or the other.

Let it ever be remembered that history furnishes daily opportunities for inculcating great moral lessons, and of exercising the moral faculty of the pupil. Let not the teacher, who omits or overlooks these opportunities, flatter himself that he is faithful to his high trust.

Require your advanced pupils to write on subjects upon which you would have them collect knowledge.

Suppose, for instance, the question to come up, whether there are facts to sustain the geological theory of a great central heat in the earth. When first suggested, the pupil will, probably, know very little about it. Let him examine the various proofs on which its advocates rest. In doing so, he will collect and remember a vast number of facts having relation to the question. Let him take time to make the examination with a good degree of thoroughness, and occasionally report progress. Give him weeks—months, if need be. So long as the question is before the mind for the purpose of collecting information, the record of every fact which can bear upon it, whether as a proof or an objection, arrests his attention, and secures for itself a permanent remembrance. The temperature of caverns, and of deep artificial excavations, and of thermal springs, is noticed. Trap dykes, and their effect on contiguous rocks, are observed with care. Volcanoes with the materials ejected from them, and earthquakes are objects of attention. All these, and

many other phenomena, either as nature presents them to his observation, or the record of other observers brings them to his notice, are collected, and mentally associated with the question, while nine-tenths of them would, probably, have arrested too little attention to be permanently retained in the memory, but for their bearing upon the question under consideration. Now let it be his last work to arrange these proofs under their appropriate heads.

Having disposed of this subject, give out some other, which will require similar research, and treat it in the same way.

It has been wisely recommended to all persons to keep some important subject before the mind, for the purpose of collecting information in regard to it, in addition to the ordinary occupations of business. In process of time, a vast amount of valuable information is accumulated and well arranged, without interfering in the least with the discharge of ordinary duties. It is a means of improvement especially adapted to the condition and labors of a teacher.

Teach by example. We must ourselves have done what we wish our pupils to do. Conduct your exercises without dependence on the book. Having your own knowledge of the subject so familiar and well arranged, that it will come when you bid it, throw your whole self into the exercise. See your pupils eye to eye. Your own spirit and manner will be contagious, to all with very few exceptions, like those to whom neither inoculation nor contact will communicate the most contagious of all diseases.

Show your class, by your own living example, that no

knowledge of the subject in hand will answer for yourself, but that same familiar, well arranged knowledge, which you enjoin it on them to acquire. You will, of course, remember the difficulties you yourself had to encounter, and be very charitable to their mistakes and failures, and give them full credit for their successes. Human nature works best under encouragement. What is well done commonly requires little comment, and is apt to pass with little notice. Mistakes and failures demand attention. Be careful, therefore, in your zealous endeavors to correct errors and to supply defects, that you fail not to express a just appreciation of successful exertions. It will discourage your pupil, and, perhaps, disaffect him, to find, or think you blind to what he has done as he ought, yet with a full power of keen vision to detect and expose what he has failed to do. Having yourself passed successfully through the trials which now beset your pupils, your sympathies, prompted by your experience of like labors, will gush out,—

“Quare agite, O tectis, juvenes succedite nostris !

Me quoque, per multos similis fortuna labores

Jactatam, hâc demum voluit consistere terrâ,

Non ignara mali, miseris succurrere disco.”

In this spirit lead the way, and your pupils will follow. If the latent fire within them is not kindled into a glowing flame, I fear it will be because the original spark was infinitesimally small.

Some *studies* are better suited to this discipline than others. Yet, whatever the study, it should be the diligent inquiry of the teacher, what method will elicit and exercise the various faculties of his pupil in the highest

degree and best manner. Not how he can lodge in the memory the largest number of facts, but how, together *with* a knowledge of facts, he can give most strength and symmetry to the whole mental structure.

Foremost among these studies, where practicable, I do not hesitate to place the ancient classics and geometry. Language may be studied with advantage at an age when nothing else can be engaged in, that will, at the same time, task so many and so various faculties. The method of studying is all-important. The common fault is, to attempt too much in too little time, and, consequently, to accomplish almost nothing. Imitate the early labors of Ruhnken and Wittenbach—those giants in classical attainments.

Ruhnken read thus, "He first attended to single words, learning the meaning of new terms, and those with which he was not familiar, by means of etymology and usage, or by lexicons, and finally fixed upon the sense of the words which the sentence admitted or required. He then examined the composition and structure of the entire passage, and ascertained the true rendering, in view both of the connexion of the sense and the demands of grammar. The passage thus investigated, he reperused several times before he proceeded to the next. Finally, he read the whole treatise once and again. In this manner he insinuated himself, as it were, into the very spirit and usages of his author. When by repeated efforts he could not solve a doubt, he marked the passage, and on the following day he applied himself to it with fresh energy, and if these reiterated attempts were unsuccessful, he sought the aid of Hemsterhuys, his teacher." One result was, he spoke and wrote

Latin with as much fluency and correctness as any of us can English.

Hear Wittenbach's account of his manner of reading Demosthenes. "I had a copy without a Latin translation, but accompanied by the Greek Notes of Jerome Wolf. Darkness itself. But I had learned not to be frightened at first setting out. I went on. I found greater difficulties than I had ever had before, both in the words and the length of the sentences. At last, with much ado, I reached the end of the first Olinthiac. I then read it a second and a third time. Every thing now appeared plain and clear. Still I did not perceive the fire of eloquence for which he is distinguished. I hesitated whether to proceed to the second oration, or again read the first. I resolved to do the latter. How salutary are the effects of such a review! As I read, an altogether new and unknown feeling took possession of me. I saw the orator on fire, in anguish impetuously borne forward. I was influenced also and carried on upon the same tide. I seemed myself to be Demosthenes, standing on the bema pouring forth this oration, and urging the Athenians to imitate the bravery and glory of their ancestors." In the same manner he read all the orations of Demosthenes, and the works of the other Greek authors.

Says his disciple, Philip Van Heusell, "When I applied to him for aid in difficult passages of Plato, after he had explained the structure of the language, the use and meaning of every word and phrase, not excepting even the smallest particles, I usually hastened to another which I also desired to understand. But he would not consent. "We must hasten slowly, my good friend,"

he would say, "we have not yet attended to the attic, dress," &c. Not seldom, one passage, or even a single word has detained us a whole hour." His disciple adds, and gives the reasons for it, "I did not regret the delay then nor afterwards." The published labors of both these men are a perpetual memorial to their praise.

He who has studied language thus, will not have a mere memoriter, precarious knowledge of a vocabulary of words, but his power of analysis, arrangement, comparison, his judgment, his taste, will all be made better. A habit of tracing relations will be effectually formed, which will be readily carried into other subjects.

Geometry serves well to fix attention, and form the mind to habits of close, continued application. I have not time to dwell upon it. He who studies it, as it should be studied, will soon learn not to say *therefore*, till there is something to make *therefore* out of. It may be studied too by multitudes, whose situation precludes the study of Greek and Latin.

My fellow-teachers, I have now, *very imperfectly*, *I am certain*, invited your attention to a single department of our great work. Although the principle, *reflect and arrange*, must pervade the whole field of our labors, yet it constitutes but a part, a small part of the responsible work assigned us to do. What employment tasks all the mental powers more severely than ours? what one makes higher demands, by the variety of its labors,—by its grave responsibilities, and by its lofty aim?—an aim no less than to train the immortal beings committed to our instruction, for the duties and enjoyments of the life that now is, and for the purity and bliss of that which is to come. The impressions we make on each intellec-

tual and moral being are never to be effaced. They are to be felt for good or for evil through the lifetime of the soul,—the soul on which it is our special commission and business to act. Reject, then, with pity, if not with scorn, the very kind commiserations of those who talk to us of our “*dogged life*,” our “*mill-horse labors*.” They have never entered into our life and labors. They cannot, or if they can, they do not appreciate them justly. Our inner temple their eyes have never seen.

A truer sympathy and a juster appreciation we are beginning to have, as the magnitude and difficulty of our labor become better understood, and we become better prepared to execute it.

Let us then gird ourselves up manfully to our arduous work. The whole field of liberal studies invites our attention. There is no acquisition we can make, which we cannot turn to good account. We cannot teach what we have not ourselves learned. Let us then be ever adding knowledge to knowledge, and virtue to virtue, that we may go forth armed in panoply complete for the conquest of every mind to true wisdom, and of every heart to exalted goodness. Let us ever be ready, out of what our own eyes have seen, our own hands have handled, and our own hearts have felt, to communicate good learning and sage counsels. The results will, perhaps, convince others that our labors are neither few nor small, and leave to ourselves a sustaining consciousness that we are laboring to do good. Let us, guided by wisdom from above, and purified by the spirit of divine truth, engrave on our own minds and our own hearts an image and superscription worthy to last forever, and fix its indelible impression on the mind and heart of our pupil.

LECTURE III.

ON THE

MORAL DIGNITY

OF THE

TEACHER'S OFFICE.

BY PROF. J. H. AGNEW.

IT is pleasant to withdraw from the busy scenes of the humming city into the more sober and quiet retreats of a New England village,—here to breathe the pure atmosphere and look upon the reviving beauties of your mountain scenery ; to break loose from the environs of art, and walk free amid the graces and majesties of nature.

And, then, to come on such an errand ; to come to mingle, not with multitudes mustered in the panoply of war, not with the partizans of a political aspirant, assembled to laud his claims to public favor ; not with a convention of statesmen, to discuss questions of free trade or restricted commerce,—but with those, whose time, talents and energies are devoted to the better work of edu-

cation ; and that, too, in a Republican government, whose basis is the popular will.

Some might presume, that, fond as I am of classical learning, I would choose here to urge its claims. It would have been grateful, indeed, to my feelings and accordant with my taste, to portray the beauties of the ancient classics, to transport you to some of the scenes described by Homer, Æschylus, Sophocles, Virgil ; to awaken your admiration for a Socrates, a Plato, a Demosthenes, a Cicero,—but I forego this pleasure for that which may be more useful. Others would lay out for me the subject of Eclecticism, not so much in philosophy as in reading ; and had I selected this theme, whilst I declaimed with truth, on its importance in this day of cheap and trashy reading, I might, at the same time, very gracefully and modestly, have recommended the Eclectic Museum as peculiarly meriting public patronage. But I abandon all selfish considerations, and choose, rather, a subject bearing directly on the cause in which we are engaged, and one of practical importance to those here convened, as well to the members of this Institute, as to all educators in this land. What more appropriate than the MORAL DIGNITY OF THE TEACHER'S OFFICE ? This, then, shall be my theme.

Dignity is worthiness—worthiness of honor. In this respect the teacher is possessed of dignity. He is worthy of honor. Who more worthy ? Shall we erect triumphal arches to those who have led our armies victorious over the slaughtered hosts of our enemies ? Shall we enwreath with laurels the brow of the statesman, who has stood up firmly in defence of righteous principles amid obloquy and even threats of assassination, and praise him

for his noble independence? It is well. Shall the scholar, who retires from the strifes and conflicts of life, and spends the strength of his days and nights in studies for the public weal, win from us his meed of praise? He richly deserves it. But, in applauding these, shall we forget the worth and pass by the labor of the man, who, foregoing the high places of power, consecrates himself to the cultivation of immortal minds, which are not only to fix the character of the world, but to live on through countless ages of accumulating glory, in higher and holier spheres of action than earth can possibly offer? "To educate a child perfectly, requires profounder thought, greater wisdom, than to govern a State; and for this plain reason, that the interests and wants of the latter are more superficial, coarser, and more obvious, than the spiritual capacities, the growth of thought and feeling, the subtile laws of the mind, which must all be studied and comprehended, before the work of education can be thoroughly performed."

The man, who shall take a rude block of marble, cold from the quarry, and by his genius and skill convert it into an almost breathing statue, secures the admiration of all who behold the workmanship of his hand. Ages venerate him. Time pays his tribute of respect. Poesy seems to think herself honored in rearing a tablet to his memory; and history loves to adorn her scroll with some eulogy of his genius. He, who shall represent on canvass, the beautiful creations of his own mind or those of others, or the striking events of story, erects a monument to his fame which even Time's gnawing tooth shall scarcely erode, and which shall often seem to rise in

loftier majesty and in more fit proportions, as generation after generation appears on the stage of life.

But what are labors, what the execution of the artist, compared with that of the man, who takes the soul as it comes from the hand of its God, with powers and capacities to be evolved by education, which assimilate it to the Deity himself, and qualify it for rising in the scale of being almost immeasurably high? *quite* immeasurably high, our powers of calculation being the rule of measurement.

Behold the workmanship of the teacher! His material is no rude, earthly substance merely, to be moulded into form by the chisel or made to glow with life by the pencil. It is of a higher order of being: it is *mind*, that ethereal substance, that substratum of intellect, affections and will, which is like nothing else on earth, and claims kindred with the skies; which, when material forms decay, still lives on, unimpaired, yea, improved; and which, when worlds and systems of worlds shall have been dissolved by the breath of the Almighty, will still be glowing in the brightness of immortality.

But this immortal spark of being comes not alone into the teacher's hands. He finds it embodied, incarnated. It is not spirit etherealized and separated from matter, but in close intimacy with it,—united to that which is mortal and carnal. Here, then, is a complex being—mortality and immortality—life and death—soaring loftiness and humbling littleness—an ally at once of earth and heaven.

And what, now, is the teacher's office? What is he to do with the material furnished to his hand? There is the body; that is to be properly developed, or the living

principle within will materially suffer. Although this has a life of its own, independent of the body, yet are its living activity and its destiny here so intimately connected with the fleshy tenement, that the character of its operations depends much on its physical condition. If the body be strong, *cæteris paribus*, the manifestations of the mind will be strong ; if frail, they must be feeble : and the more forceful the mind independently, the more restricted must be its operations in a sickly frame. You might as well calculate on the safe working of a powerful steam engine in a pigmy boat : you might as reasonably turn the ocean's wave upon the play-boy's mill-wheel and expect it to keep its place and perform its revolutions, as look for the regular and healthful play of the organisms of the body, when enfeebled by luxurious training, and yet acted on by the powerful force of a mighty intellect. No ! the giant mind needs gigantic instruments of motion and action ; and unless these are furnished, it will soon lash to atoms the poor frail tabernacle in which it is imprisoned. Physical education, then, is all important, yet too much neglected. Even this portion of the teacher's material is nobler far than that which the hand of the artist moulds, and demands a more skilful touch in order to secure an exquisite development. Every public instructor should be provided with suitable appliances for the invigoration of the muscular and nervous systems. Without these he cannot well fulfil the responsibility assumed. Through the body the mind sees, hears, smells, tastes, feels, talks, and moves. How important, then, that this body possess its organisms in as much perfection as possible !

But the *mind* is nobler still : and this comes under the

tuition of the teacher. God and the community give it to him to work upon and fit for its designs and destiny. How is his office here magnified in comparison with that of others ? What is the sculptor's or the painter's art compared with his ? He has to mould an intellect, not to fashion a stone. He has to guide affections, not the pencil on the canvass. He has to stimulate conscience, and give energy to will, not merely to make the eye speak in the group of figures, or the graces sit enchantingly on the marble bust. His is not the office to spend his living energies and the fire of his genius on inanimate matter, which must at last fade away and die : but to give vigor and beauty to the animated form of man, and to educate an immortal nature for the everlasting development, and eternally appropriate action of all its powers in a state of existence suited to its noble qualities, and on a field of operation circumscribed by no limits but those of immensity, and presenting themes of contemplation and subjects of investigation forever exhaustless, and tending to sublimate the soul beyond the possibility of present conception.

Behold that infant child ! originally more helpless than the merest insect or the kitten that plays at its feet. Its power of motion is but very slowly developed. But its muscles gradually grow, it assumes the fit proportions of humanity. Its eye brightens : its hearing becomes acute : its sense of touch exquisite : it drinks in pleasure from the fragrance of the flower ; it stands erect at length, and walks ; its tongue is loosed and it articulates sounds. Meanwhile, its sensibilities are developing themselves, its warm affections are clinging to their objects, its lower intellectual exercises are manifested, its

will exerts its prerogative and tries to proclaim its dominion over all. This is the little creature placed in the hands of the teacher. And what is his work? Oh, it is noble, glorious, godlike. He takes this gem of immortality, and his aim and his duty is to train it up to a proper appreciation of its powers, and a becoming fitness for that interminable existence which lies before it, and which ought to occupy its first and deepest thoughts. He cultivates its physical system, imparts strength of muscle, tension of nerve, agility of motion, acuteness of sense. Thus he educates the mortal part of his trust. But his highest purpose is properly to educate the immortal. To this end, he communicates a knowledge of letters, opens out gradually before him the book of Nature and the literature of the world; he disciplines his mind and teaches him how to gather knowledge from every useful source; he endeavors to impart quickness and retentiveness of memory, to cultivate a refined and well regulated imagination, to task, and thus to give vigor to his reasoning powers. He points out the appropriate objects for the several affections and the proper exercise of the passions; he gives lessons to conscience derived from the pure fountain of God's own revelation, and teaches him to subject his own will to the Highest Will. He instructs him in the various sciences, and thus displays before him worlds of wondrous interest, and invests him with sources and means of pure enjoyment. He trains him for the sweet sympathies of social life; and unfolds before him the high behests of duty—duty to himself, his fellow-creatures, his family, his God. Under such a tuition, behold the helpless infant grown to manhood's prime,—a body well developed, strong and ac-

tive ; a mind symmetrically unfolded and powers of intellection closely allied to those of the spirits in celestial spheres. He is become a husband and a father ; and in these, and all the other relations of life, he performs well his part. Above all, he is a Christian, with well trained affections and a tender conscience, supremely loving God, maintaining a constant warfare with the world, the flesh, and the devil ; growing up into the stature of a perfect man in Christ, and anticipating the fullness of joy and pleasure forevermore which are at God's right hand. The time of his departure at length arrives ; he has fought the good fight, he has finished his course, and he goes to obtain his crown and to attune his harp, and forever to dwell on the hills of light and love, where angels gather immortality. Oh what a transit ; from the dependent helplessness of infancy to the glory of a seraph : from mind scarcely manifested, to mind ranging over the immensity of Jehovah's empire, and rising in the loftiest exercises of reason and affection ! And how much has the faithful teacher had to do in fitting him for the blissful mansion in the skies !

And is not his office, then, dignified ? If the objects with which one is conversant ; if the materials wrought upon by his powers ; if the aims one has ; if the results obtained ; if all these give dignity to the individual ; then is the office of the teacher dignified.

His office is dignified, moreover, by the men of past ages who have filled it. Witness Confucius, Socrates, Plato, Aristotle, Seneca, Milton and others, whose names still live, and whose laurels will never wither. These men felt, that to educate mind, to unfold its powers and capacities, to qualify the man for his duty and

his destiny, to take the youth and train him up in wisdom's and virtue's ways, was the noblest employment of humanity. And having rested from their labors, do not their works follow them? Yes! Their memory is blessed on earth. Generation after generation has done them reverence: and their instructions have quickened the intellects and enlarged the hearts of multitudes, who have loved to imbibe the rich lessons of their philosophies.

And was not Jesus Christ the Great Teacher? He came into the world, not only to die a sacrifice for sin, but to be an instructor of the blind. His example as a teacher is worthy of all imitation. True, he taught no system of natural science: but he taught the highest of all,—moral science: not, indeed, in the scientific form of the schools, but in a manner admirably adapted to secure the attention of his disciples and to make the most effective and permanent impression on their hearts. He, surely, dignified the office of a teacher.

The celebrated Dr. South well said:—"I look upon an able, well-principled schoolmaster, as one of the most meritorious subjects in any prince's dominions." As true now as ever, and more true in this day of democratic principles, in this land of republican government, where the man to be educated is not the "subject of a prince," but himself part of the *sovereignty* itself, the great people. And how, indeed, can any one be more "meritorious," more worthy of all praise and honor than an "*able, well-principled*" teacher? He is laying the foundations of individual and social happiness deep in the recesses of the soul: and, in awakening in the child an aspiration after the Beautiful and the True, in cherish-

ing in him a love of Goodness, in imparting an iron energy of will which will enable him to repel the Tempter, and in fitting him for the trials and conflicts of this earthly arena, the teacher is doing a work nobler far than that of either warrior or statesman, and is magnifying his office above them all.

A great practical question for this Institute, then, is, *How shall the proper dignity of our office be secured and sustained ?*

1. *A resolute purpose* on the part of teachers to maintain the dignity of their office, will do much towards securing it. That which is already sincerely and earnestly purposed is well nigh accomplished ; and nothing great or good can be hoped for unless there be an inward determination of the spirit, burning like a living coal, that it shall be effected. This deep-seated purpose of the soul will make itself a way through thickets and rocks, will keep the eye fixed on the object, and, if there be no other means of reaching it, will put invention on the rack until it have made for itself even some aerial car, by which to surmount all obstacles and attain its end. Let teachers, then, resolve to render their offices respected ; and it will be done.

2. *Suitable education and instruction of teachers.* It is greatly to be regretted that men, so ill qualified for their post, have so often been selected to conduct the education of children and youth. The day has scarcely yet passed, when teaching was supposed to be a calling, which any one could, at any time, take up. The man who failed in business, and knew of nothing else to which he could so readily turn his hand, imagined himself fully qualified to "Teach the young idea how to shoot," if

he could only read a little, write any sort of a hand, cypher as far as the "Rule of Three," and spell correctly, book in hand, so as to be sure not to miss when hearing the class. Even the foreigner coming to our shores, with but a stammering pronunciation of our tongue, was often thought the most worthy candidate for the schoolmaster's chair ; and his deficiency in learning and in correct enunciation and emphasis was fully compensated, in the estimation of most, by his dexterous use of the ferule or birch.

When I was a boy in one of the Middle States, our best teachers usually came from New England, and even they were *then* none of the very best : generally adventurers, who, failing to do well at home, set off to do better abroad. No wonder the office was not then possessed of much dignity, as the men who occupied it were too often outcasts and vagabonds upon the face of the earth. Now, indeed, a change has come over us. Our instructors begin to be themselves educated and intelligent men and women, feeling, in some measure, the importance and responsibility of their stations ; and hence the honor due unto them begins to be rendered on the part of the people.

But we still need, in every quarter of the land, the same Normal Schools with which this Commonwealth is so highly favored. Men must be expressly trained to be teachers, by a regular and well-devised process of instruction and discipline, before we can expect the community to regard the profession of teaching with that respect which it merits. And why shall we establish our Law Schools, in order to instruct a class of men in our constitutional principles and legislative enactments, that

they may know better how to settle our quarrels than we can ourselves, or how to set us at variance when we are just on the verge of peace? Why shall we require of those, who are to administer to the health of the body, a specific course of professional instruction, and make no provision for the proper, systematic education of a class of men, who are to have the charge of the intellectual, moral and spiritual interests of immortal beings during the most interesting, most impressible, and most formative period of their existence? Let teachers do all in their power to encourage the institution of Normal schools, and let no man be recognized as one of the profession, who is not possessed of aptness to teach.

But even Normal schools will, probably, in themselves fail to secure all that is desirable for the respectability and dignity of the teacher's office. Must we not distinctly recognize teaching as a *profession*, in the proper sense of the word, not merely a *calling*? And will it not be necessary to establish in each State or larger district of the country, a "College for Professional Teachers," as we have our Law Schools, Medical Schools, and Theological Schools, for the honorable and distinctive education of those intended for these several professions? Thus we secure a class—not a caste, for all, with the requisite qualifications are at liberty to enter it, with its professional privileges and dignity. "Teaching," said Dewitt Clinton, "ought to be among the learned professions." But we leave this for the present. Better education of teachers is, at all events, greatly needed. No man can be respected *as a teacher*, by the educated portion of the community, who is not himself well educated. He might be as a farmer or a mechanic,

without much learning, if it were only ascertained that he had served a regular apprenticeship to his trade, and is prepared to execute his work well. But how can we honor the man who undertakes to educate our children, without possessing any of the appropriate qualifications for his great work ?

3. *A becoming deportment in all the relations of life.* It is not meant, of course, that the teacher should be a fop, or a dandy, or a Chesterfield in his manners ; but he should be a gentleman, in the true, dignified sense of the word. Politeness is a Christian virtue, and an accomplishment of civilized life. No parent of common sense wishes his children educated in rudeness, vulgarity, or indecorum ; and although himself destitute of any great claims to easy, polished manners, his heart is gladdened to see his sons and daughters qualified to move, with unaffected grace, in the politer circles of society. And if every man, in whatever sphere of life, ought to cultivate decorous manners, much more he, whose office it is to train up the rising generation in all that is lovely and of good report. And how can that man hope to secure the respect of pupils or parents, or to maintain the proper dignity of his office, who is utterly regardless of all the proprieties of refined society ? What does he care, indeed, that he is a brutal father, a tyrannical husband, or a drunken sot ? It may be little to him, in his own estimation, but it is much to the community, much to his profession. Alas ! that he, who is pledged to rear immortal minds for noble deeds and the high offices of life, should ever deem it consistent with such a calling, to give himself up to the vulgarities of low life. And double shame ! that Christian parents should ever have consent-

ed to entrust the education or instruction of their offspring to those who have degraded humanity by the indulgence of the most brutish appetites ! Alas ! how often has the teacher of the district or village school come into the presence of his pupils in the morning, bearing the evidences of the previous night's dissipation ; yea, even yet so wretchedly intoxicated as to be obliged to dismiss the school for the day, in order to get time to recover from his cups !! Blessed are our eyes that they see the dawn of a brighter day !

But the drinking of intoxicating liquors is not the only vulgarity to be avoided by the teacher, as interfering with the moral dignity of his office. Will it fit our children well for the proper decorum and duties of life, to see their instructor given to the use of so filthy and poisonous a weed as tobacco ? Can it promote the respectability of his office, for the teacher of youth thus to defile himself, and often his school-room and his matron's floor or carpet ? And must our children be so exposed to temptation, in respect to this—to say the least of it—ungenteel practice, as to be subjected daily to all the influence of a teacher's example ? A guide of youth should be in all things an example worthy of imitation by his pupils ; for he is not only their instructor, but greatly their educator—and that by his example much more than his precepts. And he, who does not conduct himself decorously at all times and in all places, is detracting from the dignity of the elevated office he is called to fill. He should be an example to his flock, in all purity, sobriety, consistency, truth, uprightness, gentility and meekness. Let there be nothing of trick, of deceit, of insincerity, of partiality, of unholy anger,

of revenge, or of any thing indecorous or debasing. Then will he fill his post with honor ; children and parents will respect him, and his memory will be blessed ! Locke says : “ Besides being well bred, the tutor should know the world well ; the ways, the humors, the follies, the cheats, the faults of the age he has fallen into, and particularly of the country he lives in. These he should be able to show to his pupil, as he finds him capable, and teach him skill in men and manners.” These things, with proper self-respect, good discipline, high aims and suitable appreciation of the exalted powers of his pupils and the magnitude of his charge, permanency, and a deep, abiding interest in his work, on the part of the teacher, will go far towards impressing the public mind with suitable views of the moral dignity of his office.

“ A man of letters, manners, morals, parts ;
 In him thy well appointed proxy see,
 Armed for a work too difficult for thee ;
 Prepared by taste, by learning and true worth,
 To form thy son, to strike his genius forth ;
 To double all thy pleasure in thy child,
 His mind informed, his morals undefiled,
 Safe under such a wing, the boy shall show
 No spots contracted among grooms below,
 Nor taint his speech with *meannesses*, designed,
 By footman Tom for *witty* and *refined*.”

But there is something to be done, also, by the *community* in supporting the dignity of this profession.

1. *Suitable attention to the wants of teachers.*—How lamentable is it that, until recently, every where, and still in many parts of our country, the only provision

thought to be necessary for the comfort of a teacher and his school, was to pile up a number of logs in the shape of a house, but which might easily be mistaken for a sheep-cote or even a pig-stye. In winter the wind was invited in through the wide crevices, and in summer the hot beams of a burning sun. Some barren rock or sand-bank was usually selected as the site of this temple of science. A shade tree would have been thought luxurious quite, and anything like blinds at the windows, a sure indication of the influx of that depravation of manners which must issue in the downfall of the republic. For the winter, some cracked, cast-off stove, with pipe, hole-ly enough to prevent all draught, that would be sure to smoke and occasion weeping all round; and, lest it should fail of this intent, the greenest, knottiest, or rottenest logs of wood that could be furnished, thrown down outside, to be cut and split, if they could be, by the teacher himself. The other internal arrangements were altogether homogeneous. Some half dozen long benches set up on feet that were sure occasionally to give way, and finished in a style admirably adapted to tempt the young philosophers to try mechanical experiments in the use of the knife. As for the master, it was thought it would do him good to exercise himself in walking the floor from morning till noon and from noon till night. How comfortable! What wise, considerate arrangements! What splendid inducements to enter the profession! Who that thought himself qualified, and regarded ease, comfort and honor, could resist the temptation? No wonder these "people's colleges" were filled with men of the first water. No wonder these seats and centres of learning were the resort of men of great emi-

nence, often, in all but the great essentials for occupying their post with honor.

Many teachers now, indeed, can rejoice in the wisdom and liberality of a community which has erected fit buildings for their convenience and comfortable accommodation. The public begin to see and to feel, that the education of the young is a subject of the utmost importance, and that those who consecrate themselves to this work, merit at least some regard for their wants and wishes. Yet, in how many places in our land, are the provisions for the school little, if any, better than those just portrayed. How then can the office be appropriately magnified? These things ought not so to be ; and teachers, as they regard their own honor and the dignity of their office, should refuse to be thrust into such holes and dens of the earth. Self-denial, to be sure, is a virtue, but it may degenerate into meanness !

There is another topic connected with a *due regard for the wants of the teacher*, which must claim a passing notice ; I mean their *pecuniary compensation*. This falls far below what even-handed justice would demand in all departments of instruction, the highest as well as the lowest. Our professors in colleges are by no means rewarded for their labors, in this behalf, as they should be ; and the teachers of our common schools even more parsimoniously. Now, until the public shall take a proper view of this subject, there is no possibility of elevating the rank of teachers and making education what it ought to be. Can we expect men of learning and polish, qualified to move in the most refined circles of society, and with talents, which would elsewhere command respect and pecuniary reward, to spend their lives in pov-

erty and devote their talents and their time to an object that shall yield them no adequate remuneration of any kind? It is a vain expectation. Although a large income is no necessary stepping stone to a respectable standing, yet most men will feel themselves authorized to look somewhat at the salary, and will be apt to be attracted to those positions, which offer, at the same time, reputation and sustentation. And, if we think it no hardship to pay the shoe-maker for his shoes, or the tailor for his clothes; if we do not hesitate to compensate the physician for healing our maladies, the lawyer for settling our claims of property, and our public officers for managing our political affairs, shall we clench our covetous fist, with even the miser's grip, when payment is demanded for the teacher; for him who does more than all others for our welfare and happiness, both as individuals and communities; for him, who educates the mind intellectually and morally, and fits us for performing well our parts on the great stage of life?

Never will the office of the teacher rise up before the public vision in all that dignity and glory which properly attach to it; never will the training of our youth be intrusted to men qualified for their office; never will the magnificent cause of public education secure its proper results and attract the admiration of the world; never will the temples of learning rise in Ionic grace and beauty and become monuments of enduring grandeur and glory to coming ages; until suitable provision has been made for public instructors. Until this be done, the teacher's office will not become a permanent one, will not awaken his energies nor fix his affections, nor tend to elevate him in public estimation and give him the proper dignity of a professional man.

No man, nor any woman, should be permitted to teach a school, who is not well taught and educated, and who does not contemplate the office as a permanent one ; but such can only be secured by offering sufficient inducement to withdraw them from other spheres of labor.

The community must themselves show a becoming respect for the office. Let them coöperate with the teacher in all his judicious plans for the improvement of his pupils and of the society in which he lives. Let them esteem him very highly for his work's sake, and manifest their confidence on all suitable occasions. Let their children be taught to entertain for him the highest respect, as one who claims a place in their regards and affections, second at least to that of the parish minister. In all their intercourse with him and in all they say of him, let it be manifest, that they deem him worthy of great honor, as occupied in one of the noblest of callings and aiming at some of the highest of ends. Thus will the public do much towards elevating the rank of teachers, imparting dignity to their office, and promoting the best interests of education and the welfare of the world. Then will peace flow in upon us like a river and righteousness as the waves of the sea. "One of the surest signs," said Dr. Channing, "of the regeneration of society, will be the elevation of the art of teaching to the highest rank in the community. When a people shall learn, that its greatest benefactors and most important members, are men devoted to the liberal instruction of all its classes, to the work of raising to life its buried intellect, it will have opened to itself the path of true glory. Socrates is now regarded as the greatest man in an age of great men. To teach, whether by word or action, is the

greatest function on earth," and he who performs it should secure for himself the public confidence and esteem.

" But, having found him, be thou duke or earl,
 Show thou hast sense to prize the pearl ;
 And, as thou would'st the advancement of thine heir
 In all good faculties, beneath his care,
 Respect, as is but rational and just,
 A man deemed worthy of so dear a trust.
 Despised by thee, what more can he expect
 From youthful folly, than the same neglect ? "

Thus have I endeavored, briefly and feebly, to represent before you somewhat of the teacher's worth, of the obstacles in the way of his higher elevation, and of the means of attaining this desirable end. And what more shall I say ? Or shall I conclude without further remark ? I must beg your indulgence, whilst I dwell briefly on the responsibility of your office, and the glorious prospects in vision, when these responsibilities shall be fulfilled and this dignity be secured.

And what is the responsibility of a teacher of childhood and youth ? It is a responsibility to society and to God ! It is God's workmanship, God's creature he is educating. And he is educating him not only for time, but for eternity—not only for the execution of his part here in the relations of society, but for the fulfilment of a destiny which shall extend through all the interests of an ever-during existence, in the social relations of an immortality of being. Let him look well to it what kind of work he does—in what condition he restores to society the trust she has committed to him, and how he returns again to the Creator the highest workmanship of

his hand. Can he well and rightly perform his part ; can he render up a good account of his stewardship, if he shall, either by precept or example, instil error or impurity into the minds of his youthful charge ? if he shall sully the germ—adulterate the coin ? Can he expect the welcome, “well done, faithful servant,” if he shall aim chiefly to improve the intellect, whilst he neglects the culture of the heart’s best affections ; if he shall forget that all instruction and all education which rest not on the basis of morals and religion, may only issue in deeper corruption here and darker damnation hereafter ? Oh ! whilst we bend our energies to a suitable development of the physical system ; whilst we would impart the keenest edge to the intellectual, the highest polish to the æsthetical ; whilst it shall be our aim to call forth the amiable, and to suppress the malignant affections of the soul, cherishing all that is lovely and of good report, let us remember that God is the portion of the soul, that each child entrusted to our care has a religious nature that is only met in its wants by fixing itself on him, and that, if this is not a part, and a primary part too, of our teaching, we are not fulfilling our duty, nor are we so adjusting the parts of the instrument sent to us for repair, that it will play well or make melodious music.

But, on the other hand, let us see bands of teachers, all over this happy land, associated for the highest evolution of human powers ; let us see them exhibiting in their own lives all that is noble in purpose, all that is elevated in the affections, all that is tenderly sensitive in conscience, all that is energetic in a well-regulated will, all that is amiable and upright in action ; let us behold

them respected and honored, well provided for by a generous public, esteemed and loved by the disciples who sit at their feet to imbibe lessons of wisdom and virtue ; let us see these young immortals daily led by them to the pure and perennial fountain of God's truth, and then shall we predict, with confidence, the success of our experiment in republican government. Jehovah will be a wall of fire round about us and the glory in the midst of us ; Ichabod shall never be inscribed upon our banner, but, as generation after generation goes down to the tomb, the still surviving one shall rise up and call the fathers blessed for leaving them such an inheritance. And then, although the light of other nations may grow dim and even be extinguished in gloom, ours will grow brighter and brighter under the full beams of the Sun of Righteousness ; and it shall be said of us, " Happy is that people, whose God is the Lord ! whose primary book of instruction is the Bible ! "

With such a prospect before us, originated under such influences, we cannot but exclaim, What more honorable, what more dignified, than the office of the teacher, especially in this home of freedom ? His is a noble calling—an exalted profession. He builds with materials as enduring as the throne of God, and erects monuments which cannot be crumbled into dust nor wasted by all the rolling currents of time. Yea, when old Time himself grows gray and begins to shake his hoary locks over the grave, these monuments shall still live in all their original grace and beauty ; yea, even in increased magnificence and glory. Whilst the most finished labors of Phidias and Praxiteles have long since felt the ruinous force of Time's mighty tooth, the minds educated under

the influence of a Socrates and a Plato still exist with all their cultivated powers. Where, indeed, we cannot say ; for we do not certainly know. But somewhere and somehow those polished intellects are exerting their powers ; and if submissive to the will, and enraptured with the love of God, they are now enjoying the high delights of holy intellectual exercises amid the scenes of the celestial abodes, and instead of merely admiring the artistical glories of the city of their love on earth, they are now gazing on the brighter glories of the city of God above.

Let the teachers then, of the present day, magnify their office. They possess an element in education, of which the instructors of antiquity knew nothing. They have put into their hands a power for the control of mind, which the ancients might have sighed for, but never attained. Oh let them act worthily of the higher position in which God has placed them ; and if " Socrates is now regarded as the greatest man among an age of great men," let it be their ambition to be regarded, in future ages, as the greatest men in an age of greater men than Socrates ever saw. Let them clothe themselves in all the graces of Christianity, and taking their stand on some lofty turret of the temple of science, look abroad over the hills and vales of this wide-spread republic, alive with the children of the land, and resolve that, if their instrumentality can effect it, these little ones, so soon to wield the destinies of this great nation, shall be educated in all that is elevating and refining in science, and all that is beautiful and redeeming in religion !

LECTURE IV.

A

FEW OF THE "*HOW'S*"

OF

SCHOOL-KEEPING.

BY ROGER S. HOWARD,

Principal of the Latin High School, Newburyport.

ROUSSEAU says "nobody reads prefaces," and I very well know that long exordiums are equally tedious and unwelcome. I will therefore enter at once upon my subject, simply repeating what Robert Burns has said in the beginning of a poetic epistle written to a friend :—

" Perhaps it may turn out a sang,
Perhaps turn out a sermon ;"—

or rather expressing the fear, that what I shall be able to say to you on the present occasion, will not afford you the *amusement* of a song nor the *instruction* of a sermon. But if I am dull, I will endeavor not to detain you long.

To begin, then :

" Honor is *not* the subject of my story."

But I propose speaking to you, in a very free and familiar manner, upon "a few of the '*hows*' of school-keeping;" and by school-keeping, I mean the managing, governing, and teaching of a school—in short, the teacher's entire work. Don't forget, however, that little word FEW—a FEW of the "*hows*"—not all; for their name is legion.

This then is the subject on which I intend offering you a few desultory thoughts and suggestions during the brief moments of the passing hour. And I know not what you and other men may think of fine writing on such a homely and practical topic, but for my single self, I do not think much of it. I shall not therefore seek for the ornaments of style, nor the elegancies of language. Indeed on such a theme, I *would* not give you a fine essay if I *could*, and perhaps I *could* not if I *would*.

The subject on which I address you is an old one, but like old wine, it is all the better for its age. Old truth is always more valuable than new falsehood, just as second hand sense is better than original nonsense. And here, in the outset, I might tell you "*how*" *hard* it is to keep school—I mean a good one—or even a poor one; but that would be useless, for two reasons. In the first place, those who have tried it, *know how hard* it is, and in the second place, those who have not tried it would not believe a word I should say. They would suppose it a mere fancy sketch—the distorted offspring of a disturbed imagination.

The first "*how*," therefore, of which I shall speak, is, *how* to make the most of yourself as a teacher: for after all, more depends upon the *teacher* than upon the system. An efficient, energetic man, whose heart is in

his work, will make almost any system work well. If then you would make the most of yourself and would succeed as a teacher, keep your eyes and ears constantly open and task your invention continually. In *our* profession more than any other, men are apt to become rusty—to follow on like a horse in a mill, in one beaten track, never seeking for improvements and better methods of discharging their duties. Be ever therefore on the alert, and learn all you can from others in relation to your profession ; but, at the same time, *imitate* no man *servilely*, and never think it glory enough to follow *implicitly* in the footsteps of some illustrious predecessor. And I will add, let no man copy even himself too closely and constantly ; that is, let him vary his plan and mode of teaching a little, from time to time, if he wishes to have it work well and continue to interest himself and his scholars. Variety is the spice of life—and surely a little of it is necessary in the too often monotonous and humdrum business of teaching. A horse, it is said, will travel faster and farther in a day, over hill and valley, than over a dead level plain ; and we all know which would be the more interesting and attractive ride. So in school-keeping, a little variety in the *modus operandi* will contribute greatly to the interest of both teacher and pupils. Therefore be not afraid to deviate a little from the beaten track, and, I repeat it, *imitate no man servilely*. For *I* don't believe that there is any *one* system of government and instruction, which is absolutely the best for every individual teacher. *I* believe that every man's *own* system is the *best* for him ; though in forming his plan and carrying it into execution, he may derive important assistance from the experience and suggestions of

others. Still, to be a *good* system for *him*, it must be *essentially* his own. I hold to *originality* in teaching as well as in every thing else ; and do not believe that in the affair of education there is but *one orthodox creed and no other*, and that all who dissent are to be regarded as heretics. There has been quite too much of this kind of dogmatism in stating and advocating the best modes of managing schools. I must confess that I belong to the liberal party in these matters, and am quite in favor of every man's having his own way. But I have said enough on the topic, and must come to some of the "*hows*" of school-keeping of a more *definite and practical* character.

And first, "*how*" to secure *punctual* attendance.

Let no time be *allowed* for tardiness ; that is, when the hour for opening the school arrives, let the exercises forthwith commence, and let any scholar coming in afterward, though but a single *moment* behind the time, be marked as tardy, and let some penalty be attached, which shall make such a delinquency a losing affair. If you can make any fault bring its punishment along with it, you will prevent its frequent recurrence.

Perhaps I shall be best understood by concisely stating "*how*" we work it in the Newburyport Latin and English High School, in one department of which I have been engaged most of the time for the last twelve years. *Formerly* ten, and sometimes fifteen minutes, were allowed for tardiness, but always with bad effect. Of late years, however, *no time* has been allowed. Our bell *now* begins to ring fifteen minutes and ceases five minutes before 9 and 2 o'clock. At 9 and 2, the scholars are required to be in their places, and the exercises of

the school immediately commence. Any scholar coming in after this time, loses what we call the "clean-bill hour" (which I will presently explain,) and, in addition, if he brings no good excuse for tardiness, is liable to be detained after school at the discretion of the teacher. The "clean-bill hour" is an hour allowed on Saturday to all scholars who have not been punished, tardy or absent, (except for sickness) during the week; so that by being tardy *but for a single minute*, the scholar loses, at any rate, the "clean-bill hour," and, if he comes without an excuse, *may* be kept an additional half hour after school, which he soon learns to regard as a bad speculation. The result is that we have very little tardiness.

A short extract from the school committee's annual report to the town in March, 1842, will show *how* we attempt to secure *constant* attendance and with what success. "At a meeting of the Board," says the report, "held October 8th, 1841; the following regulations for the Male High School were unanimously adopted.

1st. "Pupils belonging to this school shall be required to attend punctually and constantly; and every boy absent, for whatever cause, shall be restored to his former standing in school, *only on condition* that he shall bring a written excuse for his absence, from his parent or guardian, and also within a reasonable time prepare himself to recite, to the satisfaction of his teacher, all lessons recited by his class during his absence.

2d. "Also, any boy absent from school more than one half day during any month, unless his absence be occasioned by his own sickness, or by sickness or death in the family to which he belongs, shall not be allowed.

by the teacher again to take his seat, except by written permission of the sub-committee of the school.

3d. "And scholars dismissed during school hours by the request of their parents or guardians, shall be considered absent for the half day on which such dismissal is requested."

The report goes on to say, "these regulations went into operation on the 1st day of November last. The result was most favorable ; absences, except for sickness, have since been hardly known. Dismission before the close of the school, has in only one or two instances been requested, and tardiness very infrequent. So perfectly satisfactory has been the result of this measure, that the statistics furnished from the registers of the teachers, prove conclusively that, in both departments, 1,632 half days of absence last year were unnecessary, and have been saved to the school this year, by these regulations, in the short space of four months." Or to alter and abridge a little the committee's language, more than three quarters of the whole number of absences of the former year have this year been prevented, and of the remainder, only 24 were for *other* causes than sickness, during the four months above mentioned.

Thus much from the committee's report. And I will only add, that these regulations continue to work as well as at the first. It ought also to be stated, that what, in our opinion, gives to them their *peculiar efficacy*, is the *fact*, that whenever any scholar is absent for other reasons than sickness or death in the family to which he belongs, the committee allow us to require him to make up the *time* as well as the *studies* lost by his absence. Moreover these rules explain *how* we get rid of the an-

noyance and interruption of dismissing scholars before the close of the school. Boys so dismissed, during school hours, at the request of their parents or guardians, are considered as absent for the half day, and may be required to make up the whole time. And so effectual has this regulation proved in removing the evil complained of, that such requests are now very "few and far between"—a rare occurrence.

Again, *how* to begin school. Dr. Johnson says it is always difficult to make a good beginning ; and all teachers know that this remark is particularly true in the case of school-keeping. Mr. Abbott, in his *Teacher*, has well stated these difficulties and how they may be best met and overcome, in a chapter entitled "the teacher's first day," which I would recommend to the careful perusal of all beginners. He has one or two suggestions which came into my head long before I ever saw his book ; but as he has expressed them very clearly and happily, I shall use his language. "It is desirable," he says, "that the young teacher should meet his scholars first in an unofficial capacity. For this purpose, he should repair to the school-room, on the first day, at an early hour, so as to see and become acquainted with the scholars as they come in, one by one. He may take an interest with them in all the little arrangements connected with the opening of the school. The building of the fire, the paths through the snow, the arrangement of seats, calling upon them for information or aid, asking their names, and, in a word, entering fully and freely into conversation with them, just as a parent, under similar circumstances, would do with his children. All the children, thus addressed, will be pleased with the

gentleness and affability of the teacher. Even a rough and ill-natured boy, who has perhaps come to the school with the express determination of attempting to make mischief, will be completely disarmed by being asked pleasantly to help the teacher fix the fire, or alter the position of a desk. Thus by means of the half hour during which the scholars are coming together, the teacher will find, when he calls upon the children to take their seats, that he has made a very large number of them his personal friends. Many of these will have communicated their first impressions to others, so that he will find himself possessed, at the outset, of that which is of vital consequence in opening any administration—a strong party in his favor.” And, I may add, by continuing this practice of going to the school-room early for several days, and by keeping up a free and friendly intercourse with your pupils both before and after school, you will soon secure an ascendancy over their minds, which will greatly assist you in discharging your arduous duties and will render your task comparatively easy and pleasant.

Dr. Franklin once gained the friendship of a man bitterly opposed to him, by borrowing of him a valuable book, and soon after returning it with his thanks for the favor; and many a teacher has won the confidence of a wrong-headed, cross-grained pupil, by simply requesting him to perform some little service and expressing gratitude for his kindness.

I wish somewhere, in this lecture, to say a few things about school-rooms, which will not come in very well under any of my “*hows*” of school-keeping. And I may perhaps as well say them here, *parenthetically*, as any where else.

The advantages of a neat, comfortable, and pleasant school-room, need not now be spoken of, nor can they well be overrated. And while it is not the business of teachers to *build* school-rooms and make them convenient in the first place, still they have much to do in *keeping* them in good order and in rendering them pleasant ; and in so doing they will find their reward. Boys are like men, and love extremes. If a school-room is defaced and dirty, they will take a pleasure in making it look worse ; and, on the other hand, if it is convenient and beautiful, they will take a pride in improving its condition and making it look better.

Travellers tell us that the *malaria* about Rome, *causes* the inhabitants to desert the marshes and to leave them undrained and uncultivated, and, on the other hand, that *this very desertion* aggravates the malaria. Thus the two things act reciprocally upon each other as cause and effect in a vicious circle, and of course the state of things is becoming worse and worse continually. And just so the school-room and the school act reciprocally each upon the other. A bad school has a tendency to make a bad school-room, and, in turn, a bad school-room has a tendency to make a bad school ; that is, it tends to *excite* in scholars the *bump* of destructiveness, as the mesmerizers say. Take special pains, therefore, to keep your school-room neat and to make it pleasant.

But I see that I am in danger of making a long story. I will therefore arrange what further suggestions I have to make to you, on the present occasion, under two pretty comprehensive "*hows*," or heads, viz: *How* to secure good order, and *how* to conduct the recitations in school ; in short, *how* to govern and *how* to instruct.

And first, how to secure good order. And here I might say much of the advantages of a high moral and religious influence in schools, and yet not say one half which the importance of the subject demands. If wisely and judiciously exerted, its good effects cannot be measured. It is not, however, my present intention to speak at large of this influence or of the mode in which it may be best secured and exercised, but I shall leave that to the skill and discretion of each individual teacher. One thing, however, I *may not* omit, and that is, that I regard it as very important that the school should be opened with prayer. Its influence can hardly fail to be salutary. And let me add, that I have found no method so effectual in securing silent attention during this exercise, as that of requesting the pupils to recline their heads on their desks before them. Some may be disposed to regard the *mere posture* as a small matter, but those who have been long engaged in teaching know full well that almost the whole business of successful school-keeping, is made of what would *seem* to lookers-on as small matters.

And here, under this head of governing, I may illustrate more at length, what I meant in the beginning of this lecture by *originality* ; that is, by every teacher's forming and following a plan *essentially* his own. And I dwell the *longer* and speak the more *emphatically* on this part of my subject, because there is a class of theorists on education, who seem wonderfully enamored with *uniformity*, as though this was the talismanic power which is to reform and regenerate our schools. They would have *uniform* systems of teaching, and *uniform* modes of government, *uniform* school-houses and *uni-*

form school-books. If these men could carry out their *uniform* schemes, perhaps they would introduce the bed of Procrustes, and expel from the fraternity of teachers every one who could not fill it exactly, or who should happen to have a crooked nose or an odd face, or be found guilty of the single sin of *singularity*.

Such theorizers remind me of a certain editor, who on being told "that *potatoes* would grow faster for pulling off their blossoms, sagaciously observed that he knew better, as he had tried it in the case of *beans*, 'for,' said he, 'I pulled off the bean blossoms and my crop was even smaller than usual.' " So they, in their notions of *uniformity*, forgetting the old adage, that circumstances alter cases, would have us all proceed upon the same principle. They would have every teacher govern in the same way and apply the same rules to every case. This would doubtless be a very short and easy method, as it would save the wear and tear of brains, but it would be as absurd and futile as it would be convenient and summary. For the fact is that men are differently constituted, and *must* govern, if they govern at all, by different means.

There is a certain air of authority about some men, which at once commands respect and compels obedience. This was remarkably the case with our own loved and venerated Washington. Even Aaron Burr, proverbially bold and impudent as he was, could never take the slightest liberties with him, though they had been frequently brought into contact in public and private life. Burr, it is said, sometimes quailed beneath the steady gaze of his eye and felt uneasy and uncomfortable in his presence. The charm of Napoleon's manner, whenever

he chose to exert himself, has been often spoken of. After the battle of Waterloo in 1815, as you all know, he gave himself up to the British authorities and was taken on board of the *Belerephon* under the command of Capt. Maitland, and was brought to the coast of England. Here he addressed to the Prince Regent that artful and famous letter, in which he says : " A victim to the factions which distract my country, and to the enmity of the greatest powers of Europe, I have terminated my political career, and I come, like Themistocles, to throw myself upon the hospitality of the British people." On learning, however, that it was the intention of the government to banish him to St. Helena, he was exceedingly desirous of obtaining a *personal* interview with the Prince. But those who knew Napoleon best, and the wonderful fascination of his manner, resolutely opposed it, saying, " allow him an interview with his Royal Highness and in half an hour they will be the best friends in England."

Now though teachers are neither Washingtons nor Napoleons, still there are those whose look is law, and whose simple suggestion has all the authority of a command ; in whose *appearance, manner, and bearing*, there is an irresistible charm, which wins and controls all that comes within the magic circle of its influence. Such persons may find it easy to maintain the discipline of their schools, while they dispense with all corporal punishments, and may perhaps denounce the rod as a relic of the dark ages, and those who use it as a set of cruel and wicked barbarians. But *all* of us do not possess this power of awing scholars into submission and obedience by a word or a look, and *we* may therefore find

it necessary to prop up *our* authority by the presence of the rod or cowhide even, though it may for the most part lie quietly in our desks—where, by the way, mine has rested undisturbed for the last two or three years. Because one teacher of peculiar tact and address, and, under very favorable circumstances, has laid aside corporal punishment altogether, and has still maintained good order and been successful, it by no means follows that the *generality* of teachers, much less that *all* teachers, can go and do likewise. One swallow does not make a summer, and the boy who, having seen it snow on two Christmas days in succession, inferred that it *always* snowed on Christmas days, showed his ignorance of the principles which should ever be observed in generalization. Because a certain doctor, in this Commonwealth, tells us that he has lived a whole year without drinking anything, and assures us that the sensation is very agreeable, we are not disposed to relinquish the practice altogether as a useless custom; nor shall we, like Sawdustarians, knock out our teeth, sew up our mouths and give up the habit of eating, merely because we are told that the members of "*the Fast-day forever Association*" continue fat and flourishing, simply by *looking* at a bunch of raw turnips two or three times a day.

I repeat, then, what I said in the outset, that I am of the liberal party in these matters. Let teachers derive all the advantages they can from each other's experience and suggestions, but let there be no *servile* imitation, and let each one, after all, pursue in the main his own course. We shall then have more originality and freshness, better teachers and better schools. Ministers do not preach in

the same manner, doctors disagree, and why should teachers be, like Quaker bonnets, just alike? There *is* no reason, that I can see, why it should be so; and I will venture to assert, that every good teacher has *some peculiarities*, and that these *very peculiarities* constitute no small share of his excellence.

And here let me say to the teaching fraternity generally, we shall learn to tolerate many things simply by understanding them. The most bigoted people on all subjects, are generally those who take the least pains to understand the principles and the practice of those who differ, or *seem* to differ from them. And the fact is, that good teachers—I mean the *best teachers*—*practically* differ very little, even on this much disputed question of corporal punishment. It is mostly a difference of *words*. Those of them who advocate its use in *theory*, rarely resort to it in *practice*. The *fear* of punishment and the *certainty* of its infliction whenever occasion may require it, in almost every case, prevents the necessity of using it. While those who discard it altogether, are sometimes obliged to adopt expedients quite as unpleasant and disagreeable to the scholar. I once heard of a teacher, who, by the way, was a great stickler for *moral suasion*, who, wishing to get rid of corporal punishment, substituted *blistering* for flogging, which I should call *moral suasion* with a vengeance.

But there are still some general directions, which suit every latitude and are applicable to every teacher. And were I required to give to a teacher, in a few words, what I deem one of the most important of these *general practical* directions in establishing and maintaining good order in school, it should be, *Do not make much noise*

yourself; and were I asked for a second and a third, I would simply repeat it, DO NOT MAKE MUCH NOISE YOURSELF. A bustling, noisy teacher will always make a bustling, noisy school; and, in general, you will find the noise in a school is in direct proportion to that which the teacher makes himself. I repeat it: *the noise in a school is generally in direct proportion to that which the teacher makes himself.*

I had occasion not long since to visit a school, where the teacher had a stentorian voice, and he used it as though he had no fears of consumption. Everything was moving forward as if by steam; orders were given at the top of his voice. But what struck me as a little remarkable, was, that he never stopped long enough to see that his orders were obeyed. He called a class to recite. The questions were asked in a tone of voice loud enough to be heard a quarter of a mile; and whenever any confusion arose in a different part of the room, (and it was of frequent occurrence,) he would strike upon the desk with a stick and cry out, "order there," "order," and before the sound of his own voice had died away, he would put another question to the reciting class. And if his school was not a Babel, it certainly was no fault of the teacher. And yet this man possessed a good deal of intelligence and had been a teacher for years, and no man could doubt his *energy*; and I fully believe, that could he but adopt a deliberate and quiet manner, and utter his directions and ask his questions in a low but distinct tone of voice, he would keep a first rate school.

Several years ago I visited a school in Boston of a very different character. During all the time I was

there, (and I staid nearly two hours,) the teacher scarcely left his seat. All the questions were asked and all the directions given, in a tone of voice never above that used in common conversation. There was no screaming, nor scolding, nor striking upon the desk. Whenever the teacher spoke, he was listened to and obeyed, and all the operations of the school were conducted quietly and without confusion. Now the difference between these two teachers seems to me to be simply this, that one of them made a great deal of noise himself and the other did not.

There is a clergyman, not a thousand miles from Newburyport, who makes it an invariable rule, never to proceed with any of the services on the Sabbath until the congregation are perfectly still, and the result is that he always has a quiet and attentive audience. The people do not rush out of the house before the benediction is half finished, as though there had been an alarm of fire. So in school-keeping, *simply waiting* will do a great deal towards securing and maintaining good order. In the outset, I am aware that it will cost time and patience, but in the end it will save both. One of the best disciplinarians I ever knew, assured me that the whole secret of his remarkably successful government consisted in this *waiting process*. Whenever there was any noise or confusion, all the other exercises of the school were suspended until it ceased. He would neither hear recitations, nor grant recess, nor dismiss school even, until all were still and attentive. If he called a class to recite and they came out in a disorderly manner, he would send them back and let them try again, and so repeat the process and keep them training until the thing was done

properly. In recitation, too, if there was whispering or inattention, he would immediately stop until it ceased. The result was, that for the few first days he had very few recitations and very little was done; most of the time was spent in *waiting*. But at length, finding the teacher mild but decided, his pupils concluded that they must either comply with his terms or consent to have nothing done. And they *did* comply, and he had a very pleasant school, remarkable for its excellent order. It is true that the scholars, in this case, were young ladies, and many of them somewhat advanced. Still I think the teachers of other and different kinds of schools may derive much valuable instruction from this man's example; and especially by this *waiting process* may teachers prevent most of the bustle and confusion which are so apt to occur before recess or dismissal. Scholars will be pretty careful to avoid all unnecessary noise and disturbance, if they distinctly understand that all the time thus lost is just so much to be subtracted from their hours of recreation.

I have more than intimated, that all the orders of the school should be given in a low, but distinct tone of voice. I will also add, that it is equally important that they should be expressed in few words and not be too often repeated. Much talking always weakens authority. I have known teachers repeat a command two or three times, without even allowing the scholar *time* to comply, however disposed to obedience he might be. And mark it where you will, every repetition diminishes the force of a command. Even *reproof*, to have any effect, should be sparingly administered. The rules and directions of a school should be few and simple, and prompt

and cheerful obedience should be quietly, but firmly insisted upon.

I might also mention, as another means of securing good order in school, giving the scholars full and constant employment. The idle need continual watching, or they will be in continual mischief. To prevent this and to secure constant diligence on the part of the pupils, it is exceedingly important that the teacher should make what I call a *map* of his school ; that is, he should mark out precisely his day's work, so arranging the several exercises that each class shall have assigned to it something to be *learned* or something to be *recited*, during each and every hour of the day. That this can easily be done, even in a school where the studies are exceedingly various, I know from long experience. But after all there may be too much government as well as too little. It should never be forgotten, that what is called *discipline* in schools, is a *means*, not an *end*. The real object to be accomplished, the real end to be attained, is to assist the pupil in acquiring knowledge—to educate the mind and the heart. To effect this, good order is very necessary. But when order is made to take the place of industry, and discipline the place of instruction, where the time of both teacher and pupils is mostly spent in watching each other, very little good will be accomplished. And I am ready to hazard the strange remark, that the stillest schools are not *always* the *best*, though they generally are. Bees, when most busily at work, generally buzz a little, and so do boys. On the other hand, I am willing to acknowledge, that where there is the *most hum* there is not always the *most honey*. Nevertheless the activity of life is better than the stillness

of death. I have no doubt but there are those who, by dint of constant effort and energy, can keep their pupils on their seats almost as motionless as so many statues; and their pupils meanwhile *may seem*, like the Irishman's owl, to keep up a tremendous thinking; but I imagine they are thinking more of their teacher than their studies. Such a school is not worth much. And whenever I hear a man boasting of the profound stillness of his school, asserting that *his* scholars *rarely* cough and *never* *whisper*, I cannot help suspecting that he is consulting his *fancy* for his *facts*. But allowing what he says to be *literally true*, (though it contradicts all my teaching experience,) he is boasting of a small matter and *may* be an indifferent instructor, more desirous to keep his pupils *still* than to urge them forward in their studies. Such a school will appear well on paper and be a pleasant thing to talk about, but I don't believe that more knowledge is acquired or more good accomplished, than in others where there is less constraint and a more cheerful and wide-awake obedience. Good order and thorough discipline should by all means be maintained, but it should still be remembered that on this subject, as on almost all others, *virtue is the medium between extremes*.

But it is time that I should pass to the other comprehensive "*how*" or head proposed, which was, to make a few suggestions in regard to conducting recitations in school. And on this branch of my subject, were I asked to give a teacher briefly, one general, *practical* direction, it should be, *Don't talk too much yourself*; in other words, make the *class* do most of the talking. There is no fault of teachers more common, and scarcely any one more pernicious than this. And yet it is one which I

do not recollect to have seen noticed in any of the lectures on school-keeping I have met with. It is a fault of mine, and it is a fault of others: we all talk too much—I mean most of us do.

Many teachers during recitation are constantly asking, what the lawyers call, leading questions, leaving little for the scholar to say, except yes or no. An example occurred under my own observation which will illustrate what I mean. I had occasion, not long since, to visit one of the public schools in this Commonwealth. This school, by the way, contained about five and twenty scholars, and nearly as many classes. Perhaps the teacher did not approve of emulation in school. At any rate there was very little of it, nearly every scholar being the *first* in his class—and the *last*. But to the example in point. The teacher called the class—I mean the *scholar*—in Colburn's First Lessons. The boy came forward with book in hand, and at the request of his teacher read the following example:—"A man being asked how many sheep he had, said that he had them in two pastures; in one pasture he had eight; and that 3 fourths of these was just 1 third of what he had in the other. How many were there in the other?" In other words: "3 fourths of 8 is 1 third of what number?" The boy paused, looked wise, scratched his head and said nothing.

"Well, my boy," said the teacher, "1 fourth of 8 is 2, isn't it?" "Yes sir," said the boy. "Well, if 2 is 1 fourth, 3 fourths will be three times as many, won't it?" "Yes sir," was the answer. "And three times 2 are 6?" asked the teacher; and the boy said *again*, "Yes sir." Then another long pause. "Well,"

said the teacher, "if 6 is 1 third, 3 thirds will be 3 times 6, won't it?" "Yes sir," said the boy. "And 3 times 6 are how many?" asked the teacher. The boy hesitated. "Why, 18?" said the teacher. *Whereupon the boy said again, "Yes sir."*

I cannot say that this was the precise language used on the occasion, but it is substantially correct. The example was as you see, a simple one, the questions of the teacher were all leading questions, and the boy did very little except now and then to scratch his head and say "Yes sir," "Yes sir." And this was a pretty fair specimen of this teacher's mode of doing things.

I have heard teachers speak of *CARRYING* a class through this or that study, and I think this must be what they meant by it. And, let me add, boys will never *go alone* so long as they can be *carried*. I am aware that the case I have stated is an extreme one, and yet something *like* it may be found in many of our schools almost every day; that is, in many schools the *teacher does most of the reciting*. A score of objections might be urged against this course: one is, that it takes a great deal of time; another, that it costs the teacher a great deal of labor; and a third is, that it makes the scholars miserably superficial. And so these objections go on stronger and stronger. Few scholars will ever take the pains to get a lesson *thoroughly*, while they are sure that the teacher will so multiply and arrange his questions as to *suggest* what the answers should be. And I will venture the assertion that, other things being equal, those schools are invariably the best, where the teacher *hears*, the recitations, and where the *scholars* are made to do most of the talking and explaining. There you will find

the best instruction and the most thorough scholarship. And besides this advantage of greater thoroughness, scholars thus acquire the *habit* of easily and clearly expressing their thoughts, and the power of stating and explaining accurately the most difficult and involved propositions. Now this habit and ability will be of immense advantage to them in future life—a continual source of pleasure and influence to them. But some one perhaps will ask, *how* this can be brought about? *how* can scholars be made to talk and explain in recitation, without a good deal of talking and questioning on the part of the teacher? In the first place assign a very short lesson and give the class to understand that *they are* to recite it. For instance, if the class are about beginning equations in algebra, assign at first not more than two or three examples for a lesson. At the recitation, work out upon the black-board one of the examples yourself, and explain it precisely as you wish the scholars to do it; then request some one of the class to rub it out and perform the operation himself again, and explain it *precisely* as you have done it. He may at first fail in stating and explaining it accurately; but let him repeat the process and continue to repeat it, until he can do it as accurately and explain it as clearly as you can do it yourself. And so proceed with the other scholars and the other examples, passing by none until the operation can be quickly performed and fluently explained. This at first will take considerable time. You may be obliged to spend the hours of recitation, for several days, on a very few examples; but, nevertheless, it is time well spent. For when the scholars once learn that they have tongues and have acquired the habit of using them in recitation, they

will feel an interest in it, such as they never felt before. Their minds will become *active* instead of remaining merely *passive*, and the time spent in acquiring this habit, will in the end be saved fourfold. Let me not be understood as opposing explanations on the part of the teacher. I mean *simply* that of these there *may be too many* as well as *too few*, and that, when *too often* repeated, they lose their effect and defeat their own object. *I mean* that, *in general*, *scholars* should *explain more*, and that *teachers* should *explain less*. But I have said enough, and more than enough on this subject.

In some parts of geography and similar studies, where the recitations consist of simple questions and answers, I have found much assistance in requesting some one of the class to sit by me and ask the questions. This relieves me from the necessity of talking, gives me a better opportunity of overlooking the school generally, while, at the same time, I am equally sure that the class are reciting as correctly as if the questions were put myself.

Again, if you would teach thoroughly and successfully, and leave your *mark* upon your pupil's mind, you must not attempt to teach everything—or rather, you must attempt to teach but few things. The tastes and tendencies of the age, I am aware, lie in an opposite direction, and there is often more ambition to explore *widely* than *profoundly* the fields of knowledge.

The current and popular literature is much of it mere trash, and the people are reading themselves into ignorance. Many of the publications of the day are airy nothings—sickly and silly romances—or what is perhaps little better, dreamy speculations, full of *transcendental* nonsense, neither false nor true. It may be true that

some old and sensible books are much *praised*, but it is equally true that they are *read little* and *studied less*.

Now this course serves to increase the already too large class in the community, whom Lacon significantly and graphically describes, as *looking into everything and seeing into nothing*. And it cannot be denied that this prevailing and popular taste has infected in some measure our educational system; that the showy is sometimes substituted for the solid, and sound learning, like homely virtue, has more admirers than followers. But the rays of the sun never burn unless collected into a focus, so the energies of the mind will never act vigorously and intensely unless concentrated upon a few objects. And this is the true secret of success. For two ideas so stamped upon the mind that they can never be worn out, are worth more than ten thousand indistinct and faint impressions, which are fleeting and unsubstantial as the shifting shadows upon a summer's landscape. "*Read much, but not many books,*" is a good maxim, and there is another equally wise, *teach much, but not many things*. Lord Bacon, or some other sensible man who ought to have been a lord, said "he always feared a man of one book;" and Chesterfield, in commendation of thoroughness, has justly remarked, that "whatever is worth learning, is worth learning *well*." I repeat it, then, if you would teach successfully, **TEACH MUCH, BUT NOT MANY THINGS.**

One more "*how*" and I have done. It is "*how*" to teach writing. And if you would *know how*, buy the "National Writing Book," and on the cover of the same you will find "*the how*" all written out "as plain as a book." I do not say that *experienced* writing mas-

ters, who have *ample time*, may not invent a system which for *them* may not be a better one ; but *I do say*, that for *teachers generally*, who have no remarkable skill in this art, and in *schools generally*, where the time allotted to this branch of education must be limited, there is, in my opinion, no system which will at all compare with it. It comes nearer to "*going alone*" than any other system I have seen. This I know from experience. For I never had any great tact in teaching writing ; and yet *with* this system, and *without* much time or labor, I can make good writers. But I must stop. I have already spoken much longer than I intended. I have written so rapidly that, as the Frenchman said, I have not had time to be short.

Among some of the other "*hows*" of school-keeping, I have endeavored to show *how* we can make the most of ourselves as teachers ; *how* to secure punctual and constant attendance ; *how* to begin school ; *how* to govern, and *how* to conduct recitations. I have sought to show, that if we would *improve* in our profession, *we should keep our eyes open and be ever on the alert* ; that, if we would *secure* good order, *we should not make much noise ourselves* ; and, if we would *teach thoroughly and successfully*, *we must not talk too much nor attempt too much*.

And, in conclusion, permit me to say, what has often been said and cannot be too often repeated, that *ours* is an arduous and responsible work, and demands our highest, holiest and best energies. *Every man* is writing a history of his life : not indeed with pen and ink, on paper, but in more permanent characters and on more imperishable materials. Every day he turns a new leaf,

and on it inscribes characters which no human power can efface, and which may last forever. What he *says* can never be *unsaid* ; what he *does* can never be *undone*. The record once written must be often reviewed, but may never be blotted out. How important it is, then, that it should be a pleasant record ! But, as *teachers*, we are not only writing *our own* history in these indelible characters, but we are also making impressions on *other* minds which shall live forever. *We* are placing inscriptions on *other* tablets, which shall last when pillars of brass and marble shall have crumbled into dust.

It has been beautifully said, that none but a skilful hand should touch the strings of that harp, in whose chords the tones remain forever. And such a harp is the mind of every child. In the midst of our duties may we never forget *this* ; may we never *forget* that, in the lowliest pupil under our care, there is lodged an immortal soul, capable, under proper culture and with the blessing of God, of becoming useful to mankind, and which at last may soar and sing sweetly as a seraph in the home of the blest.

LECTURE V.

ADVANCEMENT IN THE MEANS AND METHODS

OF

PUBLIC INSTRUCTION.

BY DAVID P. PAGE,

Principal of the English High School, Newburyport.

AMONG all the various blessings bequeathed to us by the ancestors of New England—if we except religious freedom—none has stronger claims for our attachment or demands more imperiously our warmest gratitude than their early institution of the *Common School System*. As if endowed with wisdom beyond the age in which they lived, and with a liberality far above the people from whom they came out, they were the first to declare—if not the first to entertain—the important doctrine, that religious and civil liberty, in the broadest sense, could have a permanent foundation only in a general diffusion of intelligence in the whole community. They were the *very first men* to declare positively against an exclusive *aristocracy* in mental cultivation ; the first to open

freely and fully to all classes and to both sexes the fountains of knowledge ; the first to establish and maintain at the public expense, wherever they felled the forest and founded a settlement—second in their affections only to the ordinances of religion—the MEANS OF PUBLIC INSTRUCTION.

And perhaps it is no censurable pride in us that we fondly—and, it may be, somewhat boastfully—repeat the fact, that the spot which is now the site of the city of Salem, in the county of Essex and commonwealth of Massachusetts, was the locality of the *very first public free school the world ever saw !*

To us, then, who are met within the limits of a State so honorably distinguished in the annals of human improvement ; to us, who are the descendants of a New England ancestry and have been nurtured amid New England institutions ; standing as we now do between the illustrious dead on the one hand and the rising progeny of such a noble parentage on the other ; charged as we are with the responsible office of ministering with pure hands and devoted hearts to the intellectual growth of a rising multitude, and of perpetuating to others yet to come the blessings we have richly received,—it cannot be uninteresting to pause a few moments, by the way, and inquire what improvements have been introduced, and what advancement we have made in an enterprise so worthy of its founders and so necessary to our very existence as a free and self-governing people.

The subject of this lecture, is the “ADVANCEMENT IN THE MEANS AND METHODS OF PUBLIC INSTRUCTION.”

It will scarcely be necessary, perhaps, to discuss the

question whether there has been *any* advancement in these matters ; the memory of any one present will furnish sufficient data to settle that point. The question for us to discuss then is, "How great has been the advancement and in what does it consist ?"

No remark is more common than that so frequently made by those who now visit our school-rooms, or in any other way are brought acquainted with the condition of our schools, namely : "The youth of the present day have great advantages compared with those enjoyed by their parents." But while we may safely assume that some improvement has been attained, we should not be too confident as to the degree of it, until after due examination we are able to lay our hand upon the items of our educational thrift. We live in an age, it must not be forgotten, of *experimenting* ; an age which avoids too much, perhaps, the slow process of patient induction, but which impetuously rushes forward to its conclusions by overleaping the premises ; an age in which the clamorous pretender is nearly as likely to be greeted and caressed, as the more worthy, but more rare commodity—genuine worth ; an age in which a high-sounding *name* often—like the title of the book which Dr. Johnson compared to a "*cannon placed at the door of a pigsty*"—announces to the world but very insignificant realities ; an age in some things over-credulous, and hence very frequently imposed upon ; and if the age have all these characteristics, it will involve no hazard to allege that such an age may be an age of "*humbugs*." I would not be severe upon the profession of my choice. I would be candid. But when we find ourselves surrounded by impositions ; when our politics have become

a *profession*, under the robes of which patriots suck out the life-blood of the republic to aggrandize their party, and withal to aggrandize themselves; when our public financiers and fund-keepers depart from their post and their country, because their funds and their integrity had first departed from them; when our mercantile enterprise is often but speculation without a capital, and bankruptcy is a surer road to wealth than a continuance in a safe and honest business; when the *poor debtor* can frequently afford to maintain a more splendid style of living and a costlier equipage than his "rich" creditor; when our systems of reform have some of them come to need themselves a reform; when the advocates of peace and moderation "get by the ears" among themselves, and quarrel and call hard names about the measures to be used in their warfare; when the apostles of "free discussion," and "liberty of speech," and "rights of conscience," sometimes endeavor to hiss down an opponent, or perhaps essay to enter and forestall the forum or the pulpit dedicated to another cause and appropriated to other voices; when even our holy religion is sometimes distorted by *false lights* and "*new lights*" and extravagances, which, while they humble and grieve the believer, invite the derision and the scoff of the infidel,—I say, when all these things abound, and a thousand others quite as incongruous and quite as wild,—who can wonder that the cause of education should contract the general disease, and bring forth among its precious fruits some of the excrescences and corruptions so common to the times? We might fairly anticipate such results, and accordingly we find them. We have our literary reformers, our

literary financiers, our literary bankrupts and pretenders, and our literary "new lights."

I have remarked that our times are characterized by a fondness for high-sounding names. For examples of this, we may notice the business advertisements in our public papers, and the signs in our public streets. The dealer in house furniture, however limited his stock or his business, is sure to have the imposing "Warehouse" placed over his door. The man who sells oysters in some dismal ground room, or perhaps at the corner of the street from a board resting upon two flour barrels beneath an awning, solicits custom from the passer-by, with the attractive "Oyster Saloon," painted in black letters above his head. The man who lives by *shaving* his customers has ceased to hang his hopes for a livelihood upon the spirally-painted pole, so long the unequivocal mark of distinction for his craft; he now invites customers by the sonorous cognomen of "Gentlemen's Establishment." The industrious young lady, who has learned the art of fitting dresses for her neighbors, and has opened what was formerly a *shop* in the country village, now denominates it "Emporium of Fashion."

Our rail-road people, in order to designate the place where may be seen the strange mixture of men and machinery, cars and coaches, hackmen and hangers-on, lumber and luggage,—the "great trunk, little trunk, band-box and bundle" of the traveling public, mingled in admirable confusion, have introduced among us that awkward foreign word "depot;" and as if there were a charm in the word, hucksters in every department have adopted it as best fitting their purpose; and we have our "Clothing depots," our "Furnishing depots," our "Pill

depots ;" and last, though not least, our dealers in *cheap literature*, having collected together all the varieties of trash which the press has vomited forth upon a surfeited people, from the vilest penny sheet to the latest translation of a French love story, have taken to themselves the title of "*Literary Depots*."

Precisely after the same style, the credulity of our people is not unfrequently addressed in the public papers, in which the skill of teachers and the excellence of certain Academies, Institutes, Literary Saloons, Classic Halls, and the like, are so pompously heralded, that one is almost compelled to doubt whether he has not just awoke from the reverie of a hundred years, and found himself among the incredibles of the twentieth century. The "*Royal Road*" to learning, so long sought for, has ceased to be a desideratum. As for study and diligence, they are discarded as old-fashioned and unworthy means of becoming wise and great. In some of these advertisements, it is signified that the pupil shall be *amused* by the magic art of the teacher, unconsciously into the depths of learning, and that his severest toil shall be listening to very attractive lectures, illustrated by uncommonly brilliant experiments, which shall make him thoroughly acquainted with great things, not only without study, but without thought. Reading is to be taught in a month; Philosophy, Natural and Moral, in another month; Chemistry in two lectures; Music and Arithmetic in a fortnight; Book keeping in three days, and *Penmanship*, (I quote from an advertisement before me), "even where the hand is most awkward and cramped—to a pupil of any age, from seven years to sixty, impart-

ing the most finished style, in *only twelve lessons*, occupying the *short space of six hours*."

Nor is all this pretension uncalled for; a demand in the community has called forth the supply; the credulity has welcomed the imposition. Open almost any paper of wide circulation, and you may see that which will remind you of the imposing sign hung out by

"A certain spectacle maker, I've forgot his name;"

and if you will look about you, you may also see those, who will aptly enough remind you of the *swain*, who in the hope of supplying a trifling defect in his early education, applied to him for "*helps to read*."

Before we assume, then, that the cause of *public instruction* has moved onward gradually, though slowly, from the settlement of New England to the present time, frankness demands that we should confess the impediments that have clogged its course;—nay, ingenuousness and truth alike demand that we should point out the impositions of the artful and the mistakes of the injudicious. *Every innovation, then, has not been an improvement*. When men began to discover that the old methods of teaching were somewhat too mechanical and in some instances too abstract, many went quite too far in *explaining* beforehand to the mind of the scholar, what it would have been better for him to *study out* by the exercise of his own ingenuity. School books soon followed, so filled with colloquial explanations and childish illustrations, as literally to "*bury up*" the little solid matter they contained; and in some, so abundant had this *small talk* become, that had their use been long continued, I am persuaded that the minds not only of pupils, but of the teachers, must have been essentially cramped

and enervated by them. This was an extreme even worse than the one it was intended to cure, on the ground that *too much* assistance either to the physical or mental efforts of a child, is decidedly worse than *too little*.

So when it began to be discovered that the *government* in some of the old fashioned schools was too austere and too tyrannical—too much enforced by the severer modes of punishment, such as Solomon recommended as sometimes salutary, there were many who rose up to favor the opposite extreme; and in their zeal to denounce all severity, were ready to sacrifice all order and respect on the part of their pupils. “This *barbarism*,” we were every where told, “was a relic of the *dark ages*, and, like a belief in witchcraft and apparitions, was to be abandoned, amid the *daylight* of the present age.” This idea, promulgated by teachers, gained some popularity with parents, and a jubilee was forthwith proclaimed to the pupils of very many schools; the rod, that old and faithful servant, was snatched from its dignified and time-honored resting place in the affections of the lovers of good order and subordination, and with ruthless zeal, excommunicated as a traitor and a tyrant,—and with reckless hand consigned to the doom of many an ancient martyr. In some instances, the reform was carried so far as to introduce a republican form of government, in which the teacher scarcely reserved the “*one man*” power of exercising the veto. The general proclamation of the doctrine that punishment was unnecessary, if not absolutely cruel,—announced as it was with applause by the public lecturer, and repeated at the fire-side by kind-hearted and indulgent parents, did very much to introduce a spirit of insubordination in many of

our schools, which it will require time and persevering firmness to subdue. Probably no cause has operated so strongly to make corporal punishment, of the severer kind, *necessary*, as this attempt to *over-do* a desirable reform. Many teachers worked their way into popularity by publicly declaring their conversion to the new doctrine; but many found the crown they thus acquired to be a very difficult one to retain. The doctrine once embraced and proclaimed in their schools, was attended by such unseemly developements in its results, that not a few teachers were reduced to the alternative of abandoning their *new light*, or of abandoning their profession; or, perhaps, adding a third horn to the dilemma, they found relief for themselves by taking charge of a *female school*. This, like the last mentioned extreme, is working its own cure; and as the light is most precious to such as have groped their way through darkness to seek it,—so, I doubt not, the cause of truth on this point will in the end gain much strength, on account of the fact, that so many of the profession have made the circuit of this error to find it.

Notwithstanding these admissions of error, it cannot be denied, I think, that the cause of public instruction, in its *means* and *methods*, has undergone a gradual, and in many respects a very decided improvement. Perhaps this improvement is a *variable quantity*—greater in some places than in others—yet taken in general terms, it is capable of admeasurement, at least by approximation. The *amount* of improvement will be best shown by taking a few specific items, and running a comparison between their condition *as it was* and *as it is*. It will be the object of the following pages to institute such a comparison,—

I. IN REGARD TO SCHOOL HOUSES.

Whatever the structure and conveniences of the first school houses in New England were, there is no account of them to my knowledge handed down to the present generation. It is sufficient praise for our ancestors that they established free schools, and provided accommodations for them of any kind. Nor is it necessary that we should go farther back than fifty years, to find structures, between which and the modern ones a comparison sufficiently striking for our purpose may be traced. Indeed I may go no farther than to some existing relics of a past generation,—and it may be that all who hear me have already in their own mind, and perhaps have had, at some past time connected with their own school-day experience, the *very pattern*, which will answer our present purpose.

In examining quite a large number of these declining monuments of ill-adapted ingenuity, I have found that a few prominent characteristics mark them all. It seems to have been deemed essential that these edifices, built for the accommodation of all, should have a place in the *very centre of the district*, determined by actual admeasurement; and wherever the rods and links should fix that point, whether hill or valley, forest or meadow, “highway or byway”—*there*, and there only must the edifice go up, and thither must the children wend their course, perhaps far away from the village, far away from the principal road, (an object of no small consequence, particularly in winter), far away from a suitable site for any building, to gain their first impressions of school.

It would seem also to have been considered quite essential that each of these buildings should be furnished with the most *ample fire places* “*gaping wide;*” and at the same time with *slanting floors*—the seats rising one above another, suggesting to the modern visitor the idea that they were designed for vast *roasting places*, in which each *victim* could have an equal chance to see and appreciate the towering flames, as they rose in columns to the elevated mantel piece and roared up the incandescent flue. Of the capacity of these fire places, none can better judge than those who have taken their “turn” of a winter’s morning, to “make the fire” for a country school, some twenty-five years ago. Who does not well remember the rotund back-log of a fathom long; the ample bowlders from a neighboring stone wall for andirons; the “forestick” of a sled’s length, to support the superincumbent mass of clefts, small-wood, chips, &c., to the amount of the third part of a cord, to be consumed for an ordinary day’s warming of the district school house? Who does not recollect the merry sound of axes, when the larger boys spent most of the afternoon in chopping at the door the fuel for the next day’s burning?

I have mentioned the sloping floor upon which it was difficult to stand at ease, if not to stand at all; and which in the ascent might remind one of the worthy Pilgrim’s Hill of Difficulty, and in the descent, of his approach to the Valley of Humiliation, in which, in the quaint language of Bunyan, “*it were dangerous for one to catch a slip.*” I might go on to mention the inconvenient fixtures of these rooms; the seats from which dangled many an aching limb, hopeless of finding rest or a resting

place; the *forms* without backs, upon which many a weary urchin sank—to sleep, and slept—to fall, and fell—to electrify the little community with the extempore *solo*, in which like some discarded politician, he deigned to “*define his position*.”

I might also mention the ill-jointed wainscoting by which the room was on all sides amply ventilated; the shattered ceiling; the scanty light; the marks of juvenile industry, in the shape of scorings and engravings upon the desks; the grotesque and even obscene drawings upon the walls; the scanty play-ground; the absence of all out-door accommodations; the dreary aspect about the premises of many of these buildings; the gloomy loneliness of the location, where, at certain seasons of the year at least, in the language of Sprague, “the rank thistle nodded in the wind, and the wild fox dug his hole unscared.” I might allude to the absence of taste, either in the style of the buildings themselves, or in any little decoration about them. But all this would be but repeating what has been well and justly said before, and what every observing person has so often witnessed as to render the recital unnecessary.

But I gladly turn from a topic so unflattering to the taste and ingenuity of those we otherwise cheerfully applaud, and would point you to the very many new and elegant structures which now adorn our towns and villages. By the agency of several *associations* and several distinguished individuals, a correct taste has been diffused through the community so generally, that an unsightly, ill-constructed *new school house* is almost an anomaly. Much ingenuity has been concentrated upon the items of ventilating, lighting, warming and furnishing

the school room, so that in all these respects, little is left to be done, certainly little to be known. It has been again and again demonstrated that a small sum of money, expended in *ornamenting* a building of this sort, particularly in the way of painting both within and without, is capital well invested; and that a good return will be realized in the preservation of the property, not only from the wastes of the weather and the trespasses of time, but also from that swifter and more deplorable spoiling, which is the result of youthful activity coupled with youthful destructiveness. While an unsightly, ill-contrived and unornamented structure will, as it were, invite their depredations, they will reverence good taste and a fair finish so far, as to restrain the love of mischief, ere it desecrates and despoils.

The fitness of things has now become the question, and so widely diffused is the information on this point, that we confidently set down the improvement in the construction of school houses as one of the greatest achievements of the age, and one of the strongest proofs of advancement in the enterprize of public instruction.*

II. A COMPARISON OF OLD AND NEW SCHOOL BOOKS WILL SHOW A DECIDED ADVANCEMENT.

In the schools of the Puritan Fathers, the book in English chiefly relied on was the Bible. In those

* Those who wish to see the most able essays on the structure of school houses, should obtain the address before the *Essex County Teachers' Association* by Rev. G. B. Perry, and the excellent Report of the Hon. Horace Mann, secretary of the Massachusetts Board of Education.

schools little else than reading, writing and a very little of arithmetic, was aimed at. The writing was taught by the written copy of the teacher, and arithmetic was taught by his dictation and by exercises written by himself in the cyphering books of the scholars. In these books he usually transcribed the more important rules, so that each scholar's manuscript book was little other than an arithmetic on a very small scale. Authors of new systems were not then found going about the country, proposing to supply schools with entire new sets in exchange for old ones, in order to get their works introduced. All branches of learning beyond those above enumerated, were confined to the *Grammar schools* or the University, where Latin and Greek were perhaps more thoroughly taught than they have ever been in this country since the days of Cotton Mather. All who in that day learned grammar, learned it through those languages.

This account of the studies and school books of the earliest New England schools will apply with very little alteration to the whole period down to the Revolution. The Psalter and Dilworth's Spelling Book and the New England Primer had been added to the list; but the branches taught, and the manner of teaching them, continued very much the same down nearly to the close of the last century. It has indeed been said that *writing* and *spelling* were better taught in those schools than they are at present. If this be true, which, (judging from the orthography to be found in most of the old Record Books,—and those books, it is presumed, were the work of chosen men,) may be fairly doubted,—I say if this be true, it is no more than should be expected of them, as

these branches probably received more than one half the attention and time of both teacher and pupil.

Several very valuable books for that day came to light near the close of the last, and the beginning of the present century. Authors began to multiply on this side of the water, and Arithmetics, Geographies, Readers, &c., some of considerable merit, began to appear.

To any one, however, who will examine the books used in the schools from twenty-five to fifty years ago, one prominent defect in them will be apparent. It is this;—*they address the memory rather than the reasoning powers.* They aim at imparting knowledge mainly, not at disciplining the faculties of the mind. They seek to be remembered, rather than understood. Had I time, and were it not invidious—for even old school-books must be treated reverently—I could point out various illustrations of the truth of this remark; as it is, I must rely on the memory and observation of those who hear me.

I shall venture to mention *the* book which I consider the *pioneer* in this country in the great reform in school books. It is a book of small size, of no very loud pretensions, but it is THE BOOK which has done more in this country, not only for the particular branch upon which it treats, but for most other branches, by its indirect influence upon the character of teachers and authors, and the method of imparting instruction in general, than any other that has been written in our language. It is that little volume called "FIRST LESSONS IN ARITHMETIC," by WARREN COLBURN. In this book of 172 pages, Mr. Colburn has opened the *principles* of arithmetic, in a strictly analytic way, as he says, after the

method of Pestalozzi, and in this book, *the reason—the understanding* is addressed, and led on step by step, till the whole is taken into the mind and becomes a part of it; the memory is little thought of, yet the memory cannot let it slip; for what has been drunk in as it were by the understanding and made a part of the mind, the mind never forgets! To how many a way-worn and weary pupil under the old systems—to how many a proficient who could number up his half dozen authors and twice that number of manuscript cyphering books,—to how many a *teacher* even who had taught the old systems winter after winter, and yet saw but as “through a glass darkly,”—to how many such was this book on its appearance, *their* “*First Lessons in Arithmetic.*” Warren Colburn’s name should be written in letters of gold for this service.*

Subsequent to the year 1820, very great improvements have been made in most other branches. These improvements have consisted very much in the simplification, to a certain extent, of the subjects themselves, and in avoiding the errors of the old plan, and addressing mainly the reasoning powers by leading them onward by an inductive analysis to a clear comprehension of the subjects, rather than relying simply on the committing of forms of words to memory.

I am aware, as I have before hinted, that this simplifying process has been abused. It has undoubtedly been in some cases carried too far. Authors have sprung up

* It was not my design to mention by name any book published within the present century, but it was necessary to depart from this resolution in order to show where the reform began.

who have assumed that neither teachers nor pupils who should use their books would possess to any extent the power of thought. These authors have not only minced their precepts so very fine as to have nothing left of them, but they have attempted to supply the *mental gullets* through which they were to be swallowed. They have filled their books with questions whose *name is legion*, and *such* questions as absolutely put to the blush the spirit of enquiry itself,—and then, as if mind could not think, from the plenitude of their own wisdom and benevolence, they have added the answers, and *such* answers as the idiot himself could scarcely miss. We have had “*inductive*” and “*productive*” systems, and systems in which the *inductive and productive* have been joined in matrimony, which, in some cases acting as positive and negative quantities, have cancelled each other, and left the covers of the books with *nothing between them* !

But while these abuses are justly despised, by judicious teachers, it is very certain there have been within twenty-five years, many solid improvements in this department.

III. A COMPARISON OF THE BRANCHES FORMERLY TAUGHT, AND THOSE NOW BROUGHT WITHIN REACH OF THE PUPILS OF COMMON SCHOOLS WILL SHOW AN ADVANCEMENT.

Under the topic of *school books* I have mentioned the branches taught in the public schools up to the close of the last century. Among these *English Grammar* was not found. Except those comparatively *few men* who were educated at college, scarcely one in a thousand could know anything of the grammatical structure of his

own language, till within the last half century. Teachers of the common schools even within twenty-five years, were not unfrequently found who did not pretend to any knowledge of this kind. And a very large proportion of the common teachers knew little more than the forms of declension and conjugation. Yet *now* grammar is one of the legally required branches, and scarcely a school can be found, except in some extremely unfavorable locality, where grammar is not respectably—though not *now* perfectly taught;—and the number of those who now speak and write grammatically, compared with those who did so in an equal population thirty years ago, is not less than *one hundred to one*. I confess the imperfect teaching of this branch, and the imperfect learning of it *now*; I know there are many who acquire the shadow without the substance,—yet the gain is so very great, that it is alone quite an important item of advancement. So too, but a few years ago, the books on Natural Philosophy and Algebra were prepared exclusively for college students, and the common people were shut out from any participation in a knowledge of these useful branches. These are now brought, to a certain extent, within reach of the common scholars, and most of the elements of these branches are grasped and mastered by the youth at the public schools. The same might be said of several other studies now successfully taught in the common schools.

IV. A COMPARISON OF THE TEACHERS AS THEY WERE AND AS THEY ARE, WILL SHOW A CONSIDERABLE ADVANCEMENT.

It would ill become one of an existing class to detract from the worth or the ability of his predecessors, and

engage in pronouncing a eulogium upon his cotemporaries. This is a task I shall not undertake. I can by no means undervalue those venerable men who have, in past generations, unobtrusively labored, according to their opportunity, to give wisdom, strength and character to the minds of a growing people. Many of these were men who would grace any profession, and would be honored in any age. Many of them, I doubt not, have exerted influences for good which shall extend in widening and in glorious results, and be felt with gratitude long after the name of an Alexander, a Cæsar or a Napoleon shall have faded from the memory and the praise of men.

It shall content me then to leave the merits of past teachers to the living records they have made for themselves in the memory and the estimation of those who knew them.

Yet, excepting a few who rose above their circumstances and the age in which they lived, I have supposed there would be no arrogance in assuming for the present occupants of the field *a moderate superiority*. The public sentiment surely *demand*s more of a teacher now than ever before, and the legislation of several of the States following up this sentiment, or rather giving voice and utterance to it, has prescribed requirements which would have excluded a large portion of those in office thirty years ago. This sentiment has given rise to a spirit of enquiry and discussion which has resulted in the accumulation of a vast amount of light upon the qualifications, the duties, the modes of government and methods of instruction, the motives to be addressed, the incentives to be employed, indeed upon every topic that regards the


success of the teacher. This same sentiment has given rise to the establishment of institutions in some of the States, expressly dedicated to the suitable preparation of candidates for this important office. It has given rise to numerous *associations*, likewise, of those actually engaged in the service, together with others friendly to the object, the very design of whose meetings is to purify and elevate the *profession of the teacher*. Indeed this same public sentiment has gone so far as to demand that *teaching should be a profession*; that teachers, in the more important schools at least, should throw themselves upon their resources as teachers for support, and, giving up mainly other pursuits—except so far as to keep pace with the progress of the times—devote their time, talents, study, zeal and energy to their duty as a profession. Public sentiment has even gone farther, in some instances at least, and added the *remuneration of a profession*, thus leaving the teacher free from other cares, to devote himself to what should be his only care—to *be worthy of the age in which he lives*.

With all these facilities then, it is certain the teachers of the present day *should* be better than their predecessors. If they are not, under all these accumulated circumstances in their favor, it is their own fault.

Having dared to assume for the teachers of the present day some moderate degree of superiority over their predecessors even of no very remote age, it will reasonably be expected of me, that I should intimate in what particulars such superiority consists. From this task I shall not shrink. In few words, I should say it consists in a more *philosophical preparation* for their duties, and in a more *thorough knowledge of the principles* of the branches

to be taught. Teaching was formerly entered upon by most aspirants to the office, without deep reflection as to the nature of the responsibilities assumed, or a clear perception of the importance of being *specially* furnished for one of the most delicate and difficult offices—that of operating upon the human intellect. It is true that very many in former times entered upon the responsibilities of teaching, as they “*let themselves out*” to perform manual labor, having a view almost entirely to the recompense; and apparently without the least suspicion that higher qualifications were necessary for the one employment than for the others. They could perhaps follow the formal letter of a book upon a given branch, but they knew but little of the *why and the wherefore*, and they knew still less of the most successful methods of reaching and interesting the minds of the pupils, and exciting in them the spirit of inquiry. It is very much to be doubted whether one in a score of the common class of teachers twenty-five years ago had any higher ideas of an education, than the storing up in the memory of a collection of facts—which would constitute, as far as it went, a certain amount of knowledge. They seemed, at least, never to have dreamed that truly educating a mind consists first in inspiring it with a *thirst for improvement—growth—enlargement*; and then in *disciplining its powers* so far, that with the ordinary means *it could go on to improve itself*. They seemed not to consider that much more depends upon the formation of correct habits of study—of reasoning and of invention, than upon the amount of *knowledge* which can be imparted in a given time.

I dare say many of us remember the manner in which any developements of the spirit of inquiry were wont to

be treated in our schoolboy days. I may never forget the passage I first made through the *Rule of Three*, and the manner in which my manifold perplexities respecting "direct and inverse" proportion were solved. "Sir," said I after puzzling a long time over "more requiring more, and less requiring less"—"will you tell me why I sometimes multiply the *second and third terms* together, and divide by the first—and at other times multiply the first and second, and divide by the third?" "Why because 'more requires more' sometimes and sometimes it requires less—to be sure. Havn't you read the rule, my boy?" "Yes sir, I can repeat the rule, but I don't understand it." "Why, it is because 'more requires more and less requires less'!" "But *why* sir, do I multiply as the rule says?" "Why, because 'more requires more and less requires less,'—see the *rule says so*." "I know the rule says so, but I wished to understand why——" "Why? why?" looking at me as if idiocy itself trembled before him—"why?—why because the *rule says so*;—don't you see it?— *More requires more and less requires less*;"—and in the midst of this inexplicable combination of *more and less* I shrunk away to my seat, to follow the rule because "*it said so*;" and when I had wrought out all the problems and got the answers without *comprehending* a single step in the process, I was told that I was a very good scholar,—and to be sure I did not go unrewarded; for at the examination a few weeks after, the visitors were told that I had been *through* the Rule of Three; and as proof of my proficiency, I was called upon to recite the very rule, which I did, not failing to lay all suitable emphasis upon "*more requiring more and less requiring less*."

This indeed is a specimen of the manner in which many a boy was "*carried through*" arithmetic twenty years ago. The "*rule says so*"—was the cure for all inquisitiveness in the scholar. It was so in other branches. The letter of the book was to be followed, and any attempt to peep behind the veil was discouraged and even frowned upon.

It must be confessed that we have not attained even at this day to a complete triumph over such abuses of the profession, as is implied by entering it without preparation, and exercising it without judgment or tact. Yet it must be said that in these respects there has been a great gain. The number has increased, very much, of those who do thoroughly understand the *nature* of a teacher's duties, and the object at which he is to aim. The proportion is very much greater of those who understand the principles—the very elements of what they teach, and who are more anxious to inculcate the "*why and the wherefore*" than to store the memory with unintelligible and barren facts.

Another improvement of the present teachers over their predecessors, I conceive, consists in the better methods of imparting instruction. *Classification* is more thought of than formerly, and the new modes of conducting recitations, in which the object is not simply to apply a test of the scholar's application to his lesson, but also to ascertain how far the understanding has grasped the subject. Formerly recitations were generally so conducted, that only one individual came in contact with the teacher at a time; and even if he could and would explain the principles of the lesson, his time thus poorly economized would fail for the purpose.

Visible illustrations are much more relied upon by teachers now than formerly, and by means of the *black-board* and other helps, a *class* of ten or fifteen may now be as easily instructed, and on account of the saving of time, very much *more thoroughly* instructed, than an *individual* could be under the old process. Except in those schools where irregularity of attendance interrupts and destroys all classification, very much is gained by the new plan.

The introduction of system into our schools by most teachers at present, is a great gain. By *system*, I mean a definite arrangement in the *day's-work*, so that every class has something to do, and a definite *time* to do it in. A very prominent defect in many of the old schools, (and perhaps some of the modern ones,) was, that the business of the day would come along "*just as it happened*"—by chance. If one scholar or class was not ready, another would be called, and there being no particular time for the various exercises, there would very likely be *no exercises for any time*, and the teacher would hardly know how to find employment for himself in the school.

Now, a teacher is very justly estimated by the judgment and tact with which he divides his time among his own various duties, and the time of his scholars between their studies and recitations. I consider this indeed the principal key to success, both in government and instruction; and whenever I find a teacher who fails in this—(and I am persuaded the number is much less than formerly)—I set it down that such a teacher is very far behind the age, and has no claim as yet to the reputation of an able and successful Instructor.

The following incident will illustrate this point. Hav-

ing occasion to visit, in an official capacity, a school which had been kept by a young teacher some two weeks, she very naturally asked—"what shall I do first?" "Do precisely as you would if I had not come in this afternoon." She looked a little perplexed. At length she inquiringly asked—"Is the geography lesson ready?" "Yes, m'm"—"No, m'm"—"Yes, m'm"—was the ambiguous reply from the class. There was so much of *veto* in the looks of the young geographers, that it amounted to prohibition. "Well, are the scholars in Colburn's arithmetic ready?" This was said with more of hope, but the same ambiguous answer was vociferated from all parts of the room. The teacher looked despairingly,—but recollecting one more resort she said, "Is the grammar class ready?" Again came the changes on "Yes, m'm" and "No, m'm." The teacher gave up and asked what she *should* do. She was again told to go on as *usual* for that afternoon. At the close of the school a single hint was suggested to her,—viz., that she should make out a list of her scholars' duties, and the times when they should be expected to recite their respective lessons. She was told that it would be well to explain this *plan of her day's work* to her school in the morning—and then never again *ask if a class was ready*. The hint was taken; and on subsequent visitations, the several classes were ever ready to respond to the call of the teacher.

The government of schools has changed within fifty years, and it is believed the change is for the better. In *olden times* the *rod* was the principal engine in securing good order. A teacher who could whip "right smart" was considered well qualified to govern. A *word and a blow* was the motto, and we are told on good

authority the *blow frequently went before the word*. The sensibilities of *parents* were formerly less thought of than at present, and few teachers had learned the art of appealing to the better feelings of *pupils* and of *controlling* youthful buoyancy and glee, and turning it even to some good purpose. Something on this point has been gained. Though there are *some* who are yet too old-fashioned to abandon the rod altogether; who know, or *think* they know, enough of human nature to convince them that power *must exist*, to be applied in some extreme cases; who, while they rely mainly for success upon those higher and better motives which may be so addressed as to control forty-nine out of fifty, yet would not suffer even the *fiftieth* to go on to his own ruin and to the injury of the whole school, *for the want of a whipping*; yet there are but very few teachers now, who claim respectability in their profession, who make whipping the "*daily food*" of their pupils. Children are not yet quite so perfectly governed *at home* as to render in all cases such aliment entirely unnecessary; and until parents do attain to something like good discipline at the fireside, they certainly should not too loudly complain of the teacher whose trials are far greater than their own, and whose advantages for gaining a knowledge of the temper and disposition of those to be governed are far more limited. Whipping is now getting to be the good teacher's *strange work*; it is *seldom* resorted to by the good teacher, and then only after other methods have been patiently tried without success. It is given as *calomel* should be given, only in cases where the disease cannot be cured by milder and safer medicines, and, where uncured, it would prove fatal. *Calomel* is better than *death*; and *whipping*, bad

as it is, is better than uncontrolled *self-will* and *self-destruction*. But for ordinary purposes the good teacher can find easier avenues to the mind and heart of ordinary pupils, than breaking their heads or scoring their bodies; and it is claimed for the existing generation of teachers that these avenues are oftener chosen than formerly.

In making the foregoing comparisons between the present class of teachers and their predecessors, I have spoken in general terms—of whole classes. There were undoubtedly very many in by-gone years who taught successfully and understandingly; who knew well the means of access to the human mind, and the kinds of diet upon which it should be nurtured. So now, it is frankly confessed there are some who assume to teach who are destitute—totally destitute—of the essential qualifications, not only in a literary point of view, but in regard to the intellectual abilities, judgment—tact—energy—perseverance. There are those, who, lacking the proper motives, seek this employment, and having gained admittance to the sanctuary of mind in a district for a single term, do more to mar and deform the delicate yet susceptible material they attempt so rudely to shape, than the judicious labor of a skilful hand can restore in a course of years. Yet it is believed the number of such crude operatives is diminishing, and giving place to more solid wisdom and worth;—and if this be true, if teachers are to be found, who answer the demands of a more enlightened and scrutinizing age, and the number of such is gradually increasing, then in this department we have made some advancement.

I have wished somewhere in this lecture, to bear my testimony in favor of what I consider another improve-

ment in our schools, but have been at a loss whether to place it under the head of school discipline or some other. I refer to the introduction of *Music* into some of our schools as a distinct branch of instruction. To say nothing of the facility with which it may be taught to pupils of tender age, or the advantages which would follow from an increased taste for this acquirement in a community, it is not to be despised as a means of discipline. Music of itself is not destitute of power over the moral feelings, and when associated with suitable sentiments, and sung by the "*many voiced throng of a busy school*," I have never known it fail of producing good results. It may be pursued without detriment to progress in other branches, as, when judiciously managed, it fills up those portions of time which would be otherwise lost in idleness. It serves as a pleasant recreation, after the closer duties of the school, and seasonably introduced, often proves a *safety valve*, through which a love of vociferation and activity, that would otherwise find an escapement in whispering and bustling, is allowed to pass off in a more harmless and more pleasing way. For these and many other reasons, I consider the introduction of music into our public schools a decided improvement.

V. PUBLIC SENTIMENT HAS IMPROVED IN REGARD TO PUBLIC INSTRUCTION.

I have already shown that this sentiment has done much directly to improve teachers. Yet I have not covered the whole ground. For more than one hundred and fifty years from the settlement of the country, the public schools did not enjoy the highest place in the af-

fections even of those who established and supported them. And even down to a very recent date, they were regarded as the fit place for the education of the common people, while most of those whose means would afford the expense, sought better advantages for their children at the academy or favorite private school. In this way, some of the best influence has been withdrawn from the public schools. As many of the best scholars were sent away,—the very scholars whose parents could afford to secure for them a constant and a somewhat permanent attendance,—these schools became less interesting to the teachers, who were obliged to labor with pupils whose attendance was necessarily subject to much irregularity and interruption. Besides, a notion seemed to be entertained, that at the *public school*, there were remarkable facilities for acquiring vicious habits; in other words, an impression seemed to prevail among those who could afford to pay for private tuition, that their sons must of necessity be contaminated by mixing with the ruder lads of the “town school.” Beyond this, moreover, the scholars of the wealthy being provided for at the academy, the parents took no interest in the success of the public school, or the character of its teacher. No matter who he was, or how little he might know, if he were but hired at a low rate, so as to keep the taxes down, it was the same to them. The affections of such parents being given to those favorite private teachers to whom they had entrusted their children, the public servant was seldom noticed as a man, or cherished by their society as an acquaintance. Hence a good instructor could scarcely be found, who would be willing to teach a public school longer than his own necessities required. He would either desire the better pay, or the more flattering caresses

bestowed upon the private teacher, and as soon as an opening should occur to gratify his aspirations, either to money or popularity, he would leave the public school to seek it.

It is not a little remarkable too, that during all the period above described, the school committees generally consisted of the very men who never sent their children to the public school. Whenever they entered the school, it was evident upon the very face of things, that they were overlooking an institution in which they had little confidence. Indeed, in many places, and for a long, dark period, the very name of "*town school*" excited in the minds of perhaps the majority, some such idea as we associate with the *alms house*,—a sort of necessary evil to provide for those whose want of means prevented their providing for themselves. It was not uncommon to see a boy, who had arrived at fourteen or fifteen years, and had attained to some scholarship, when asked by others where he went to school?—with confusion hang down his head, and with conscious mortification, make the humbling confession in half stifled accents, that he attended the "*town school*."

A sentiment of this sort gave rise a long time ago to a large number of academies in different parts of New England, which were excellent institutions in themselves, but which worked, nevertheless, a very unfavorable influence upon public schools. It is not the design of these remarks, of course, to undervalue these institutions, particularly when established among a sparse population, where public instruction in the higher branches could not advantageously be maintained. Very great blessings unquestionably have been secured by the facilities thus offered to those who sought a more liberal education than

could be afforded at the public expense. Yet whenever they have been brought into competition with common schools, devoted mainly to instruction in the branches there taught, dividing the youth in the village into two classes—those who could and those who could not afford the expense of tuition, and of course withdrawing the interest and influence of the more wealthy portion of the community from the public school, there their influence, (perhaps without any designed hostility, except it were shown in diminishing the public appropriations)—has been most decidedly unfavorable to the cause of public instruction.

This condition of things being introduced, went on to increase; because the more academies were multiplied, the worse would be the public schools, and hence the people reasoned—"the worse the public schools, the more need of academies." In consequence of this, in almost every large town, the private schools became much more numerous than the public, the money expended for them swelling far beyond the sum appropriated for the public schools; and in almost every country village, an academy, painted white, with a bell and a steeple, while it added beauty to the village, and gave literary laws to those of the place who could afford it, wrought in many cases *literary starvation* to those who depended upon the *town school* for mental training. So true is this, that it is relied upon as a general principle, that where the private schools are most numerous and fully attended, and where an academy of the kind described is located and in flourishing condition, there you will find the public schools in the most deplorable state, because they have fallen into the most deplorable neglect.

So far had this state of feeling been carried, that there

were very many who were ready to declare against all public schools as a positive evil, and who would have been willing, at any moment, to cut off the supplies for their support. Complaining of the hardship of paying for schools they did not use, they would say, "The public schools are so wretched that I cannot trust my children there; if they were in such condition that I could send to them, I should gladly pay for them!" Just as if under this *starving* process, they could have been better! and just as if it had never entered their minds, that by first sending their children, and then giving their encouragement to the school, and their countenance and coöperation to the teacher, was the only way to make them the very schools they desired.

But the time has at length come for the eyes of a blind public to be opened. They have begun to make the discovery that *poor public schools*—maintained just to fulfil the letter of the law, is indeed *but poor economy*. They have begun to perceive that *paying for two sorts* of schools, when they need pay for but one, is paying but "*too dearly for the whistle*." They have begun to learn that public schools, and public teachers, if they be but encouraged and patronized and smiled upon, may be as good at least as private ones,—and they have somehow found out that the rich and poor may meet at the same school, sit at the same desk, recite in the same class, and cherish and reverence the same teacher, and all this without any more "contamination" than has been experienced elsewhere! In several of our large cities and in most of our large towns, the tide of feeling has already turned toward the public schools. School committees are chosen who send to them, more liberal appropriation is made for them, more is expected of them, and it is not

saying too much to add, that under these circumstances, *very much more is accomplished in them.*

Thus much public sentiment *has* done. But this sentiment is a growing sentiment. In almost every town and village in this state, there is an increasing interest in the public schools. Through the labors and measures of the Board of Education, by their able Secretary, a large amount of statistical information has been laid before the people, showing the comparative expense of public and private instruction. And judging from the Reports of school committees in every direction, and from the increased amount of appropriation in a large number of towns within a few of the last years, I think we cannot err in viewing this change of public sentiment as a great point gained toward improvement in the means of public instruction.

If any should suppose, from the manner in which I have spoken of private schools and academies, that I have any hostility toward them or toward their instructors, I entirely disclaim any such motive. I speak as I should feel bound in truth to speak, if I were such a teacher myself, and as I suppose every one must speak, who has considered the subject, and who sincerely desires to see the well-being of the whole people—"the rich and the poor together"—in the highest degree promoted. My own views have been openly uttered, not because "*I love Cæsar less, but because I love Rome more.*"

Thus I have passed with great rapidity over a few items in which I think the cause of public instruction has made a *decided improvement* on the whole.

I might remark still further on the diffusion of information in the community, as to what is needed to render our favorite system more perfect and complete. Several

journals are now exclusively devoted to the cause, and are widely circulated through the whole body of the people. The whole business of Education is undergoing a discussion, not only in the public assembly and the halls of legislation, but at the smaller gatherings, and even about the social board, and at the firesides of the common people. Improvements in the means or methods of one teacher, are soon reported, and, by means of lectures and the press, go forth to benefit others, and thus become a part of the common stock. The people becoming better informed as to what a good school *should accomplish*, expect more of the school which they support,—and their expectation is sure to find either its *response* or its *remedy*.

In the preceding pages, I have been endeavoring to make it evident that an advance has been made in the MEANS AND METHODS of public instruction. Yet let me not be considered as looking entirely on the bright side of the picture, or as being moved by spirits too buoyant, and a zeal excessively confident. I am perfectly aware that all great reforms have moved slowly, and that, as a general thing, those enterprizes which have accomplished most for mankind, have not burst upon the world with the sudden and surprizing glare of the meteor's flash, but have dawned upon it, like the gentler coming in of the summer's morning, the light and the heat gradually increasing "unto the perfect *day*." And, (to carry the illustration a little farther,) as, while the light of the morning pours in upon the world, there are always caverns "deep and drear," from which darkness retires but slowly and reluctantly, and even the summer's sun may scarcely dissolve the ice which reposes in their depths, or dissipate the damps which hover about their

cheerless recesses,—so in the moral world, we seldom find the work of reform perfectly triumphant, or its results universally successful. It is thus with the reform we have been considering. Prejudices as chilling and unrelenting as the iceberg, still are to be met with in certain quarters; and ignorance, as dense and impenetrable as the darkness which hung over Egypt, still holds its undisturbed and cruel sway over many enslaved and craven minds. Prescriptive usages, and an attachment even to the errors and mistakes of ancestry, still oppose themselves to the progress of reform in many directions. Avarice and short-sighted calculation, are not without their influence in retarding improvement among us. The dread of innovation, based perhaps on the failure of some past innovations, is a motive with many. And then, alas! the adventurous, unchastened and misdirected zeal of some of the friends of the cause; the wild and unwarrantable schemes of some of the dreamy movers of the public opinion; the false and ridiculous pretensions of the barefaced egotist, who advertises himself into the favor of the credulous, in order to enrich himself with their coin, and to impoverish them with his own counterfeits,—*all these*, constitute no inconsiderable drawback upon the progress of real improvement, and oppose a formidable barrier to the confidence of an abused and reasonably cautious public.

After all then, very much remains to be known and to be done on this subject. The profession of teaching has yet by no means attained the summit of perfection, nor are all our systems free from impediments and abuses. The public appropriations are in many cases graduated by a mistaken policy, if not by the narrowest parsimony. Then it not unfrequently happens that the voters in the

town meeting, after appropriating the money, limited as that may be, either by an injudicious choice of committees, or by some ill-judged restrictions upon the measures to be used, embarrass all parties concerned, and bring down upon their offspring the deplorable calamity of incompetent teachers, and miserable schools. Small as the sums are, which are raised for the support of schools, what an amount is annually raised to be misspent, if not entirely thrown away!

It well becomes us, then, as a *free people*, as a people whose very institutions are based upon the supposition of a diffusion of intelligence through the whole community, to see to it that we are not surpassed in our efforts, and actually outstripped in our onward progress by some of the monarchical nations of Europe.

It well becomes us not only to be liberal in the appropriation of the *means*, but to be well informed as to the *methods* of so worthy an enterprize; and if we are convinced we have made some advances, either in the *methods* or the *means*, let every citizen bestir himself to attain more light and a better zeal; to open a more liberal hand, and exercise a stricter oversight; to comprehend more fully our deficiencies, and to devise and encourage real improvements, till we can confer upon our offspring privileges, such as no other people have ever enjoyed, and hand down to our posterity, in coming time, the system *perfected*, the *institution* of which our fathers achieved for us. May our wisdom, our zeal, and our efforts, merit the gratitude of our descendants *as justly and as richly* as our ancestors deserve our own!

LECTURE VI.

ON

READING.

BY C. PEIRCE,

LATE PRINCIPAL OF THE NORMAL SCHOOL AT LEXINGTON.

IN this assembly, there are some, it is presumed, who have the charge of Primary schools, and others who purpose to become teachers. For *them* the remarks in this lecture are mainly designed, and not for the teacher of *long experience*. I would address them as their elder brother and fellow-laborer in the work of elementary school instruction.

Among your pupils, you may find those, who for the first time have entered the school-room, and know nothing of what is usually called *school-learning*. It has long been a desideratum to know what to do with very young children at school; and it has been probably, or will be, among *your* earliest inquiries, to know how to occupy this class of scholars.

It is not my purpose, at this time, to go into a minute consideration of the best manner of managing primary schools; but before I proceed to my principal subject, (which is '*the best method of teaching children how to read,*') I wish to make a few suggestions on the proper treatment of young pupils when they first come to school.

It were better that pupils of this description should form a separate school, under a separate teacher, than be mingled with scholars of every age and size. But in the country, and in thinly populated towns and villages, this is impracticable. They must in general be provided for in the same room, and under the same teacher with other and older pupils. They should, however, somewhere be *particularly* cared for. Let them have easy, convenient seats,—frequent recesses,—short lessons,—and short sessions. Let their treatment in *all* things be suited to their years. They should be entertained, and constantly occupied, while they are being subjected to RESTRAINT, wholesome in kind and degree. The old way was, and in some places, the way still is, to make them sit as still as possible, and teach them the alphabet by dint of repetition from beginning to end, till all the letters could be said off-hand, from great A to & (*per se and.*) A process sufficiently tedious, and often requiring from three months to a year for its completion! Nothing could be better calculated to beget on the part of children a dislike to school and all its associations. And there can be no doubt that it has been the foundation of lasting aversion in the minds of many children, who have been made victims of this injudicious school-room discipline. But what shall be done? It is easy to find fault. Who can propose a remedy for the evil?

I have already said that I am not going to give my views in detail on the best manner of managing primary schools. I shall only throw out a few hints, and then pass to my main topic.

1. And, first, *whatever* is done for children, whether in the way of instruction, discipline, or amusement, let a suitable regard be paid to their age and attainments. Most children, and all who have had justice done them, have been taught many things before they enter the school-room. Some have been taught to read; and the teacher is thus relieved from what often proves a difficult and laborious task.

For all young children, as I have already said, everything should be *short and simple*. Short sessions,—short lessons,—short recitations,—everything short,—save *recesses*. These may be long. Children soon get tired of restraint, and they must not long be confined. Let everything be simple too,—easy to be understood. Children, especially young children, must not be subjected to long and hard thinking. Their brains cannot endure it. Frequently vary the exercise itself, as well as the mode of hearing it. Children are fond of change and novelty; and this element in their nature should be gratified. The kind and ingenious teacher will study out new and interesting ways to present old subjects; and thus lure them on in the paths of knowledge. It is surprising how long, in this way, interest in the same exercise may be sustained. I would instance in spelling, marking on the black-board, adding, numbering, or counting, and learning the origin, names, qualities and uses of objects. Much should be taught children before they begin to read, or rather in connexion with reading.

Talk to them much about outward objects, common things, such as are right about them; matters and occurrences of every day and every hour. Allow them, yea require them, to question you. Exercise their senses,—particularly their organs of seeing and hearing. Question them on the size, form, weight, color, taste, appearance and uses of objects. Say to them, Does this object grow, or was it made by man? If it grows, where does it grow? In the water or on the land? On trees or bushes, or in the ground? What is its use? Is it sweet or sour? Beautiful or ugly? Do you want it? What do you want it for?

Put many questions to them about the articles of furniture in the room; articles of dress, and school-apparatus. Also, about the various arts, trades, and occupations of life; or rather such as they may have seen, and have some acquaintance with. Talk to them of vegetables, fruits, and various productions of the earth; animals, and, especially the domestic and useful animals; birds, fishes, and insects: of air, fire, smoke, clouds, wind, rain, snow, ice, thunder and lightning, the sun, moon and stars. On each of these and many other subjects, the teacher should give lessons, varying in number and difficulty of comprehension, to suit the age, capacity and attainments of his little pupils. Let the recitation, or conversation, be accompanied with the object itself, or some good drawing for illustration. It may excite a smile, that I mention the sun, moon, and stars, thunder and lightning, as fit subjects for the instruction of children. Of course I do not mean that the teacher should attempt to take his baby pupils into the clouds, or descend with them into the depths of science, or deliver to

them grave and learned lectures on any subject; but, as these are all things which are continually being addressed to their senses, I do think that some plain familiar talks about them might be intelligible, interesting and profitable to these young disciples. It would serve to beguile the school-room of many an irksome hour, and prevent misconceptions and erroneous associations in the young mind, which may greatly impede the progress of future years.

This part of education, I regard as highly important; and if it is not attended to in the nursery and at home, it should by no means be neglected at school: or rather I would say, whether attended to or not at home, let it be taught *at school*. It certainly has one recommendation, which belongs not to every subject introduced within the school walls, viz.: it will be very easy to obtain specimens for examination and remark. I once knew a teacher on her way to school, to pick up a small strip of leather, the rib of a dog, a fragment of a broken tumbler, a chestnut burr, and a pine cone. These furnished her with matter for half a dozen interesting and instructive conversations, or familiar lectures, with her pupils. She compared and contrasted these articles; spoke of their origin, formation, structure, and use,—the points of difference and of resemblance in their composition, size, color, &c. The children looked at them, handled them, inquired and talked about them; and though they had all seen the articles before, and some of them many times, yet the teacher, by her ingenious inquiries and instructive remarks, succeeded in keeping up attention, and imparting to them the interest and charm of things entirely new. And in truth they were things which the children had

indeed *looked* upon, but which they had not *SEEN*. The subject grew on the teacher's hands, so that what she supposed would occupy the attention of her class but a few moments, furnished matter for several lectures. Let any interested and devoted teacher try the experiment; she will find, that out of almost any object that she may pick up on her way to school, she may make a conversation, which will be both interesting and valuable to her pupils. Mingle these instructions with all your first efforts with the young. They should make a part, and a great part of every lesson. They would almost supply the desideratum alluded to in the beginning of my remarks: "What shall be done with little children in school?" They will bring much relief, both to pupils and to teachers. Again, I say, *try it*.

2. But your instructions need not be confined to visible and outward objects. Direct the attention of the young listeners, even at this early period, to what is nearer to them than the external world, I mean the world within them,—themselves, their spiritual nature,—their own thoughts, feelings and inward operations. This part of education has been too long delayed; evils, moral and intellectual, have been the consequence. The work of education, arduous enough at best, becomes all the more difficult by being delayed. Whatever is done should be done quickly. The objection that children cannot understand this subject is not valid. They understand what love, hatred, hope, fear, joy, anger, grief, &c., is, if not as well as adults, yet well enough for practical education. They may not comprehend the subtleties of metaphysics, but they know something of their own spiritual nature; they are conscious that they have thoughts

and feelings and passions; and of these the teacher may speak to them intelligibly. In no way can a teacher's labors do more good. Let these things be associated in the minds of children with their first school lessons. Too long, quite too long, are they kept in the dark in regard to "the kingdom that is within them." Let teachers look to this matter. Painful must be the reflection to one of acute moral perceptions, that in all her labors with children, little or nothing has been done for the training of their spiritual and immortal nature. Study this nature. Cultivate this nature. Endeavor to train up *good* men and *good* women, even though they be not learned men and women. You may not be able to read the works of profound metaphysicians, but you can turn your thoughts in upon yourselves, and then read and learn *what* and *how* you should teach children. Excellent auxiliaries in this branch of juvenile instruction, you will find in Gallaudet's Work on the Soul; also in his Natural Theology.

When these exercises have been continued for a considerable time, or rather perhaps in connexion with them, you may begin to teach children to read. For I do not pretend that children can go very far in acquiring knowledge without having learned to *read*. By using the black-board, you may make learning to read arbitrary signs, a sort of modification of the exercise on visible objects. Begin with *words*, not letters;—words, printed on the black-board. Let them be simple words,—short words; generally the names of familiar things, and such as children are acquainted with. Let them be such words too, as when combined, will form a sentence, which children will understand, and talk about. Let

them read both singly and in concert. This, together with conversation and questioning, will make the exercise pleasing. When they are perfectly familiar with the first words chosen, and the sentence which they compose, select other words, and form other sentences; and so on indefinitely; taking care to choose words which are easily pronounced, and the names of familiar things. Let the sentence, which they form, be short and easy. As children advance, both words and sentences may, of course, increase in length and difficulty. Worcester's Primer, Swan's Primary Reader, Bumstead's 'My First Book,' and many other works, will furnish very good sentences for your purpose; but in Miss Peabody's book for teaching children how to read, you will find a full illustration of the whole method with words and sentences. The following may serve as a specimen of the manner. Write on the black-board several times and in various orders, the following words; large, has, two, cow, the, horns; cow, horns, large, has, two, the; has, cow, horns, large, the, two; horns, has, two, the, cow, large; and finally, combine them into the sentence,—'The cow has two large horns.' Again, take the following sentence, and resolve it into its component parts, writing the words in various orders. 'The dog has four legs.' Legs, four, dog, the, has; dog, the, four, has, legs; four, dog, has, the, four, &c. Then combine them again so as to form the original sentence,—'The dog has four legs.'

It may be necessary with very young scholars to make the process still more simple. You take a child or a small class of children to you to give them their first lesson in reading. You show them on a card, sheet, black-

board, or in a book, a word, a simple, a *very* simple word. Let it be the name of some object which is perfectly familiar to them, as, cat, dog, horse, bird, cup. Show them the object itself, or the picture or representation of the object. Ask them whether they know what the object is, or what the picture is, or represents. Then show them the *name*, saying at the same time, This is its *name*; this is what it is called. Speak the name several times, and let them speak it after you. Call their attention particularly to the *form* of the word as well as to the manner of pronouncing it. Take for instance the word cat. You show them the animal, or the picture of the animal. Ask them whether they know what it is. They will say, 'it is a cat.' You will say 'that is right.' Pointing to the *name*, you will say, 'Here is the name,—cat,—cat,—cat,'—repeating it several times, and requiring them to repeat it after you. Show them the picture, and let them say cat, cat, cat; and then show them the word, and let them say cat, cat, cat; thus alternating, first with the picture and then with the name. Then take another example, as pin. Show the picture, or when you can do it, the object itself, and let them say pin, pin, pin; then point to the word or the card, board, or in the book, and let them say pin, pin, pin. And then take both pin and cat together, and let them look at them and repeat cat, pin, pin, cat, until they are perfectly familiar with the *object* or its picture, and the *name*. Finally, take the name without the picture. This would be quite sufficient for one lesson; perhaps too much. At the next lesson, review the first lesson; and at each successive lesson, review the preceding in a reversed order, and with every possible varia-

tion. Combine with these one or two more *names*, and the corresponding object or picture, and so on; presenting at each successive lesson, additional objects or pictures with their names; combining all together, and frequently reviewing. Let the lessons be very brief, and the words all single words and names of familiar things. Question the little learners much about the object. Tell them simple stories or facts about the same. Endeavor to say something that will interest them, and make a deep impression on their minds, and constitute the groundwork of a powerful association and aid to memory. How long you shall continue this course, presenting objects or pictures with their names, must be left to your discretion. It will depend upon the age, character and progress of your pupils.

When you have made them, in this way, so familiar with the *names* of the objects with which they are acquainted, that they can at sight immediately *speak* the name, you may carry them on to simple sentences, composed chiefly of the words which they have been learning. I say *chiefly* of the words they have been learning; for the *connective* words and articles, such as and, to, the, for, but,—I would teach them only as combined with other words in sentences; or at least I would depend on this method mainly.

Let the sentences be short as well as simple, and perfectly level to the comprehension of children. And when they utter single words, as well as when they read sentences, see that their pronunciation is distinct and correct. This is a matter of importance. Let the organs be rightly trained, and the pronunciation correct from the beginning. This is much better than first to learn wrong,

then unlearn, and then learn right. It will make all the future work of the teacher comparatively easy. But a mistake in the outset will be fruitful of difficulty in all subsequent training.

In reading sentences, be careful that the pupils do not acquire a drawling, hesitating, or stammering manner; or a nasal twanging tone. Let them be perfectly familiar with every word of which the sentence is composed, before you allow them to read it aloud. And when they read, let it be done in their natural, common tone. Let it be as though they were telling it, or talking it over to you *without* the book. Read it yourself to them several times; and let each one in the class read the same sentence in succession. But be sure that they are not repeating from memory or by rote, what they seem to be *reading*.

I have said, let them be perfectly familiar with the words of which a sentence is composed, before you allow them to read it aloud. This is an important point; the neglect of which is a principal cause of the very faulty reading and bad habits so common in the young classes in our schools. The pupils are put to reading words, combined in sentences, with the form and meaning of which, they are not familiar. They know not the *meaning* of the words they utter, and therefore, cannot so utter them, as to express any meaning,—or express any clearly and forcibly to others. They do not read *intelligently*, and therefore, they cannot read *intelligibly*. Reading is not speaking, or talking, exactly. When we speak, the thought suggests the word; when we read, the word suggests the thought. And, if we would express the thought with clearness and force,—if we would read *well*, the word must be so familiar to us,

as instantly to call up the thought at sight. Consequently, when children read sentences made up of words which they do not understand, their reading wants character, significancy, expression, life. Again, when children read words with which they are not familiar, their whole minds are occupied, their entire energies are expended, in finding out the words; that is, in determining what to call them. They can bestow no attention on the meaning. How is it possible, then, that they should read well? It would be a mere accident, if a person should read correctly in a language, the words of which he could pronounce, but of the meaning of which he knows nothing. And further, when children read sentences made up of words which are not familiar to them, they will either continue the sound of the first word until they have ascertained what the second is to be called, and of the second, until they know what the third is, and so on, which is drawling; or they will utter one word, come to a dead pause, and then, after a perceptible interval, utter another, and so on; which is a broken, hesitating manner, exceedingly faulty and unpleasant. The former method may be thus represented, in reading the simple sentence:

This is a nice fan: T—h—i—s,—i—s,—a—
n—i—c—e—fan. The last word is spoken short,
without drawling, because it is the last; there is none to
follow, none to find out.

The second method thus:—This————is————
a—————nice—————fan.*

* The notation in the text may indicate what I mean; but the faults can be fully shown only by the *living voice*.

The fault of drawling is often increased by the teacher's injudiciously hurrying a pupil, who is attempting to read words which he cannot readily call. He cannot call the *next* word, and so he continues instinctively to dwell upon that which he has just uttered. Drawling and disagreeable monotonous tones are, at first acquired in this way, and continued in after life from the power of habit. Nothing is more common than drawling and disagreeable monotonies in our schools; especially in the classes of young readers. And yet, obvious as is the cause, it seems not to have occurred to the notice of teachers generally. Let them select for their pupils short and easy sentences,—sentences easily understood, and with the words of which their pupils are familiar; let them read these over several times in the right manner to the class, and there will be neither drawling nor monotony. The reading will be easy and proper; as nearly resembling the conversational tone as the nature of the case will admit. Children and others are often told to read *naturally*, to read as they talk. The direction with some modification, is good. But there is, I conceive, a difference between written composition and ordinary conversational language, which is incompatible with a strict observance of the rule. Sentences constructed after the manner of written composition are not introduced into conversational language; and if they were, we should not utter them with precisely the same tone and inflection which are usually adopted in ordinary conversation. I mean, a *difference of style* in construction, requires a different style of utterance, expression, or delivery.

It has been thought by some, that pictures tend to divert the attention of the reader from the word, and thus

become rather a hindrance than a help in learning to read. It may be so; but my experience does not satisfy me that the objection is founded in truth. I do not indeed deem the pictures *essential*, but regard them as a valuable auxiliary.

When the scholars have reached this stage of advancement, you may teach them the *name* and the *power* of the letters, especially the latter; though I can conceive no great disadvantage from deferring it to a still later period.

This method of teaching reading by means of words instead of letters, was first recommended, I think, by Miss Edgeworth. It is practised by Mr. Wood, late principal of the sessional school, Edinburgh; by Jacotot, the celebrated teacher of the Borough school, and others. It is founded in reason and philosophy; and it must become general. Nothing can be more irksome and unreasonable than the old method of learning the names of unmeaning sounds and characters, as it was formerly the practice to do. The child's attention was arrested and long detained in the very porch of learning, by being obliged to name, and even to learn by heart, a series of characters, which have scarcely an associating tie to bind them in the memory. It seemed like stringing beads on a thread of sand. What rendered the old method still more absurd, is, that nothing but the name was taught; and the name gives no clue to the power, or sound of the letter, especially in combination with another letter. Take for example, the word 'hat.' Knowing the name of each letter, and being able to utter it, give the pupil no clue to the name of the word:—Aytch,—ae—tee; h—a—t, hat. Neither of these *name*-sounds, nor all of them together, make the sound we utter, when

we say '*hat.*' So the *name-sound* of the letters which compose the word, '*pit,*'—pēē—eye—tēē; p—i—t, pit, would never suggest the sound we make when we speak the word *pit*. By laying the accent on the sound of the first letter and protracting it a little, and giving the short, or obscure sound to the second letter, we make a word, or rather a sound, which the learner might mistake for *pity*,—(p—ĩ—ty) as we sometimes hear it spoken, (pee,—ĩ—ty). From the sound of the letters merely, (I mean the *name-sound*), he would sooner think they made *pity*, than *pit*. And from the *name-sound* of the letters in *cat*, c—a—t, see—ae—tee, especially if the first letter were accented, and the second shortened a little, thus, sēē—ă—tee, the pupil would be quite as likely to think the word was the name of *city*, an incorporated, populous town, as the name of a familiar domestic animal. So also the word *mat*, in a similar way, might be very easily mistaken for em—i—ty, or am—i—ty, '*amity,*' friendship. Hence the absurdity of the practice, so common in our schools, of telling a child to *spell* the word, i. e. name the letters, when he cannot pronounce, or call it. The sound of the letters do not indicate the sound of the word, and the child, after getting through with naming the letters, looks up in his teacher's face, as if he would say, 'What shall I call it?' This, it is believed, he will always do, until the sound of the combination of letters which he is reading, has become familiar to him, and is remembered *as the sound of this particular combination*, or of a combination very similar.

At whatever stage the individual letters are taught, (and they should be taught at some stage,) let the *powers* of the letters, or their sounds, be taught with the names;

—and let them, for this purpose, be grouped into classes on some principle of analogy or resemblance, and not be taken in alphabetical course, in which there is no advantage, except in reference to the Dictionary. Still more injudicious would be the attempt to teach the division of letters into mutes, semi-vowels, double-consonants, dentals, labials, liquids, &c.

The sum of what I have said is this. In teaching a child to read, begin with *words*,—simple words; such as the names of familiar objects, animals, articles of dress, furniture, &c. Then connect these words, and form very simple sentences; such as children can understand. Let the sentence be perfectly understood and the words be perfectly familiar to the pupil before he is put to reading it aloud. Let the teacher first read it to the child, or to the class, two or three times, and then the pupil, taking care to preserve his ordinary natural tone, and give to each word a distinct and correct pronunciation.

After the scholars are able to manage with ease simple sentences, such as are found in Gallaudet's and Worcester's Primers, Bumstead's First Book, or Swan's Primary Reader, let them be taught the names and sounds, or powers, of letters.

From the first lesson, be careful to question your pupils, and talk to them much about what they read. In this way form in them the habit of attention. You can hardly do them a greater service. The scholar, who has formed such a habit—a habit of fixing the attention deeply and intently upon what is read, has acquired a power of far more value to him than the strongest verbal memory. By once reading a piece, he will put himself in

possession of all the principal ideas it contains. Not only put questions, but let the scholars state what they remember without being questioned. Exercise them in giving abstracts and analyses of what they have read. Do this from the very beginning. As you commence with *words*, every lesson will afford you something to talk about, and thus make the exercise in every stage of it, an intellectual affair. And I will add, though spelling is not my subject now, immediately after reading, let your pupils spell the words in the lesson; at least as soon as they have become familiar with the letters and their powers, or sounds. The words for spelling should be taken from the reading lesson, and not from the spelling book; for they should be words with which children are familiar, and can associate an idea, and not mere arbitrary sounds. As soon as possible make spelling a written exercise, for the object is to learn to *write* the language. In practical life we are seldom called upon to spell orally.

In *reading*, let me reiterate the injunction,—give no place either to the nasal, drawling, twanging, or the hurried, slurring, indistinct utterance, which is so common in schools. It is ungraceful and unnatural. Many adults, as well as children, who *speak* well, can read with no propriety. As soon as they take book in hand, their tone, inflection, everything, is changed. It arises, as I have already said, from compelling children at first to read what they do not understand, or in words with which they are not familiar. Their whole attention is occupied in deciding what to *call the word*; they have nothing to bestow upon the meaning, the understanding of which is necessary to bring out the proper tone and inflection.

This method is acquired, I say, by attempting to read, at first, what is not understood. It is continued afterward, from habit, and transferred to what is *understood*.

I am persuaded, were you to take a class of infant pupils, and begin and proceed all along with them upon the plan which I have attempted to describe, suffering them to read aloud only what is well understood, this unnatural, disagreeable drawling would be unknown. Reading in school would be what it ought to be,—something very much resembling talking aloud with the book in hand.

The truth is, as our schools have been, and are, the pupils are all the time reading in an unknown tongue. They begin with the *names* of letters, go on to a, b, ab; e, b, eb; i, b, ib; then to combinations of three letters, c, r, a, cra; c, r, e, cre; c, r, i, cri; c, r, o, cro; c, r, u, cru; then to words of four and five letters;—and are hurried through the successive stages of reading, to the National Reader, First Class Book, Young Ladies' Class Book, and similar compilations, containing selections from the most elevated and difficult compositions of our language; compositions altogether above the comprehension of teacher as well as pupils.

Stick to the good rule of giving nothing to your pupils to read but what they can understand; and let the words be so familiar that their minds may be entirely at liberty to attend to the meaning,—the sentiment which those words express.

I do verily believe that the carrying out of these two or three principles, would effect wonders of reform in the reading of our common schools.

This method of beginning to read has reason and common sense on its side; and, I think, it cannot fail to be-

come universal. Children begin to *talk* with words, and why should they not begin to *read* with words? It is nature's method. And moreover, it enables the teacher, from the beginning, to make reading an intellectual exercise; it furnishes something to talk about; and this alone is a sufficient recommendation of it. But what is there in the arbitrary sounds of letters; or the unmeaning combinations, bla, ble, bli, blo, blu, to which, on the old plan, children are soon introduced, that you can talk about? Why should not children soon grow tired of such unmeaning jargon, and even cry at the thought of going through it.

It has been objected to this method of beginning with words, that it depends on *memory*; that children in this way will be able to read no more words than they *remember*. If they have learned twenty-six words, they may, it is true, read any sentences that may be composed of these twenty-six words, but no more. The moment they come to a sentence which has a new word in it, (the twenty-seventh) they must stop. They can go no farther, as they have no means by which they can possibly ascertain what to call the new word.—Well, and what then? Will they never be able to learn to read, does it follow? I think not. How is it in learning to talk? Children learn to *talk* by means of words, yet they can utter no more words than they have learned,—than they can *remember*. When they wish to express something for which they have no word, not having yet learned it, they must keep silent; they can say nothing. They can only give expressions to their thoughts and desires by signs. Yet children *do* learn to *talk*; learn every day, by adding new words to their vocabulary,

which they remember, and which they call into use as they have need. Thus they gradually increase their stock until their language is sufficiently copious to express their thoughts on all subjects. And why may it not be so in reading? A child today can read only the sentences which may be made up of the various combinations of twenty-six words. Tomorrow, he learns a half-dozen more words, and by their aid can read a half dozen more sentences; the next day, as many more words and twice as many sentences; and so on. It will not be long before he will have at his command a few hundred words,—quite enough to enable him to read all the pieces in one of our ordinary school books, or juvenile compilations. This would scarcely require a thousand words. A steady continuation of this process, would, before a very long period,—half the lapse of an ordinary school-life,—put the child in possession of a vocabulary quite as copious as that of most adults;—even those who have had average advantages for education. And children, who learn in this way, would understand the meaning of the language they read;—words, with them, whether read or spoken, would be the exponents of thought. Reading would become what it ought to be, an intellectual, intelligent, intelligible business. And what if in their early reading, those, who are taught in this way, should occasionally meet with a word which they cannot call, and are obliged to pass over. So far as it concerns themselves, how would it be a greater disadvantage, than to be able to call the word, and yet *not understand its meaning*; which, I suppose, is often the fact in regard to a great many children who are taught in the old way. In an intellectual point of view, might

there not be a great gain in children's not being able to call words, the meaning of which they do not understand? So am I strongly inclined to believe.—I suspect, those who make the objection, that children cannot learn to read by *means of words*, because such a process would be a matter of mere *memory*, have never tried it. It seems to me neither founded in reason or sustained by experience. Children learn to *talk* from *memory*; they may learn to *read* from memory. Let them make the experiment; let them try it fairly and faithfully. Even were it a work of mere memory, I believe they will succeed. But it is not a work of *mere* memory. Memory will be aided by analogy. An ingenious child, I will say a child of average curiosity and quickness of apprehension, will discern analogies in words, and take advantage of them. For instance, when he is familiar with the words 'fan,' 'pat,'—from these he can and would make out what to call the word 'pan,' the first part of which is like the first part of 'pat,' and the last part like the last part of 'fan.' So from 'man' and 'hat' he could make out what to call 'mat;' from 'depart,' 'impress,' by comparison, he could learn to name 'impart.' Suppose him to be familiar with the words 'fly' and 'trap' and 'mouse;' he would have little difficulty in making out the combination 'fly-trap;' and when he had learnt this combination, none at all in determining what to call the combination, 'mouse-trap.' All this might be done with very little aid from the teacher, by calling the attention of the learner to the *general form or resemblance of the words*, without a knowledge of either the names or the powers of the letters. Thus, to some extent, *analogy* might be brought in to the aid of *memory*. Again, it is

objected that children who are taught to read in this way do not learn to spell well. In this objection, I am satisfied, there is no validity. The difficulty lies here. Children, taught on the old plan, begin to spell early, attend much to spelling, and generally of consequence spell better than they read. Therefore, when a child, taught on the new plan, is found to read better than he can spell,—to read *well* and spell poorly, we are surprised, and say he is a poor *speller*, and lay the blame to the faulty manner in which he has been taught. The charge is altogether gratuitous. The truth is, the child has not yet been taught to spell. His attention has not been turned at all to this subject. It is not a part of the plan to teach spelling and reading *together*; but first one and then the other. It is idle, therefore, and impertinent, to complain, that the plan has not made the child a good speller. The object is to teach him to read and then to spell. When the child has made some progress in reading, so that he can manage with facility easy sentences, then he should be taught the names and powers of letters, especially the latter. Let this be done in a right manner, in a regular, systematic course of exercises, and there is nothing in the nature of the case to prevent a child's becoming a good speller, though for a considerable time his spelling may be relatively inferior to his reading. If he does not learn to spell in this way, it must be owing to the loose and faulty manner in which he is taught. A child, who has learned to read, will be tempted to neglect his spelling, in the perusal of an interesting story; and the spelling lesson will be pushed aside and forgotten, unless his attention is recalled by the watchful eye of his teacher. Here, if anywhere, lies

the danger of his not becoming a good speller. It does not necessarily grow out of the manner in which he has been taught to read. Such is nature's method. Let it be *faithfully* tried. It will prove successful. Some think it better to begin with the *sounds* or *powers* of letters. A series of school books is now in the course of publication, based on this principle. This method is better than the old way of beginning with the *names* of the letters, though not so good, in my opinion, as beginning with *words*. It is not nature's method. To a child, the continual utterance of the sounds, or powers of the letters, must be a dry and uninteresting exercise. It gives no scope to the intellect. It furnishes nothing to talk about. It forgets that children have minds.

When you have got your pupils along so far as to read easy, simple sentences well, i. e. according to the sense, with distinctness and promptitude, and without stammering, drawling or nasal twang, you have accomplished a *great and good work*. Children acquire the habit of stammering, and drawling, and all disregard to proper intonation, in the early stages of this art, by being put to read either what they do not understand, or what has no sense in it, or lastly, what they are not familiar with. But if they have been taught to take their first steps right, all that is to follow will be comparatively easy. The pupil has now acquired so much in the art, that if supplied with suitable books, he may begin to entertain and improve himself. From this time forth, you may look for rapid progress.

In teaching reading, whether to older or younger classes, unless the scholars are quite far advanced, let your exercises be short. A few lines well read, will be

better than whole paragraphs hurried, mumbled, or slurred over, as they often are in our schools. Tax your ingenuity to make them interesting to your pupils. Multiply and vary questions and remarks, grammatical, historical, biographical, geographical, philosophical and moral, indefinitely. Let the intellect and the sentiments of your pupils be constantly in action, and draw from every lesson whatever it can contribute to their improvement. Reading exercises in school, are often tedious affairs to children. How can it otherwise be, taught and exercised as they are? At first they are taught a, b, c; and then b, l, a, bla; b, l, e, ble. Afterwards a class is called out, and they read round in dull, monotonous rotation, beginning at one end, and going straight on to the other, without question or comment, what few understand, and fewer are interested in. Thus conducted, the reading exercise cannot fail to be dull. See to it from the beginning, that you make it entertaining and instructive by the various and valuable information of which it is the medium.

What a variety of questions the following sentence, for instance, may suggest.

“ Night is the time for care,
Brooding on hours misspent;
To see the spectre of despair
Come to our lonely tent,
Like Brutus midst his slumbering host,
Startled by Cæsar's stalworth ghost.”

Besides all the inquiries about the meaning of words, their derivation, composition, and pronunciation; also articulation, accent, emphasis, tone inflection, pauses and cadence, we might ask, What is the cause of night?—

and pass to a consideration of various astronomical phenomena. We might ask the uses and advantages of night. Why it so often proves a season of *care* rather than of *rest*, to many. And in this connexion, we might moralize on the importance of wholesome diet, vigorous exercise, and an approving conscience, as preparatives to quiet and refreshing repose. "Spectre of despair,"—What form of speech is this? Do spectres and apparitions ever really appear? Is there any ground of anxiety or alarm about them? What is the difference between house and tent? Describe a tent. Point out its construction and use. Who was Brutus; and who Cæsar? Where and when did they live? What was their business? When, and where and how did they die? Why should Brutus be startled? Where is Rome?—and many others.

One great hindrance to learning to read, is the want of suitable books for young pupils. I know of none more suitable for beginners than Gallaudet's and Worcester's Primers, and a small work by Miss M. T. Peabody; also, for training, the elementary works of Swan and Bumstead. For the more advanced classes, the whole series of Worcester's books seems to me to possess as high claims as any. Of the Young Reader by Pierpont, and the Mount Vernon Readers by Messrs. Abbott, I think highly. The former might be taken immediately after Worcester's Primer; and the latter, which, besides being a very good reading book, breathes an excellent moral spirit, would do admirably for a more advanced stage of education. For the most advanced classes in school, I should choose the National Reader, and Worcester's Fourth Book, in preference to most of the selections which I have seen. There are other and

more recent productions which have very good claims: as the Village Reader, published at Springfield; and the First Class Reader, by B. D. Emerson. The author of Popular Lessons for Children has published some books which should receive more attention than they have. And the Eclectic Series published at Cincinnati, which I have had no opportunity particularly to examine, comes so well recommended, as to afford presumptive evidence of its value. Porter's Analysis, or Rhetorical Reader, contains some excellent pieces for practice, as well as valuable hints and rules for reading. And one of the highest recommendations to Worcester's series is the useful directions which accompany each lesson. But many of our school books are faulty, both in the *selection* of pieces, and in the arrangement of them. The pieces are too elevated. They should be more simple, conversational; they should have a nearer relation to every-day business, and *matter-of-fact* life. And they seem often to be thrown together on no principle of analogy or consecutiveness. It is easier, I know, to point out faults than to mend them; and the fact that so many have failed in the attempt to make good school-books, is evidence enough, that it is no easy matter. It is not, however, my object to tell how reading books should be *made*, but how they should be used.

In a lecture on Reading, it may be expected that I should give some directions for teaching the art in its *progress* and *higher advancement*, as well as at the commencement and in the early stages.

I have already said, 'Give as much variety as possible to your reading exercises; and in this way endeavor to make them interesting. For these and for all other ex-

ercises, make special preparation yourself. Store your minds with facts, geographical, historical and biographical, which may make clear and interesting the portion read. Yea, enliven the exercise with the narration of appropriate anecdotes. At one time assign the same portion to the whole class; at another, let each one have his distinct and separate paragraph; requiring him, however, to have a general acquaintance with the whole, so far as facts and sentiments are concerned. Sometimes call upon the class to read where they have not studied, or a piece which they have not prepared,—in the newspaper for instance, or elsewhere. I know some are of opinion, that no particular assignments should be made for reading, but that scholars should be called upon to read what they have not studied. This, I think, is Mr. Palmer's opinion, the author of that valuable treatise, "The Teacher's Manual." This, it is true, is what all should aim at; for it is what all must practice in *real life*. We are often called upon to read aloud what we have not looked over and prepared. But this is a power to be acquired by practice and long continued training, rather than to be expected of beginners. Mr. P. objects also to scholars studying and preparing lessons in *arithmetic*. And upon this plan, it would be difficult to find any occupation for the pupils, except at recitations and recess.

At one time, let all read the same chapter, section, paragraph; at another, let one read a whole chapter, or section, or lesson; and let the others be listeners without looking on the book. It is a good thing to be a good listener; almost as good as to be a good reader. This is a part of education, and a part very proper for the school-room. How many evils arise from the want of

power simply to fix the attention! What contradictions! what discrepancies of testimony in courts of justice! what embarrassments and perplexities in business! And all simply from the want of power to fix the attention!

Another advantage will arise from the practice of listening without the book. The reader must be sufficiently loud and distinct to enable the listeners to discriminate by the ear, without the aid of the eye, between combinations of letters very similar in sound, though it may be, very different in sense.

The injunction so often repeated by teachers, 'Look on your book, and *see* whether he reads right,' it is not always wise to enforce. There is another which I would sometimes substitute for it,—'Lay aside your book, and *hear* whether he reads right.' This will enable the listener to determine whether the reader has a clear utterance and distinct articulation. It will prepare him in after life to listen to the reader or speaker, as he must do, without the aid of book to help him understand or keep the connexion. In listening to a reader, the class should be guided, chiefly, by the *ear*; but with book in hand, they are often guided chiefly by the *eye*. They think they *hear* and understand; but it is rather *see* and understand. Perhaps a better way would be to allow, alternately, one half of the class to look upon the book, and the other half to listen without book. For sometimes readers read distinctly and loud, and make good sense, and yet leave out or put in words, or substitute other words for those in the book; a fault, which those listening without book, would not be likely to detect, and yet a fault, which as leading to habits of carelessness and inattention, calls for correction.

I have already said, Do not hear the class in regular rotation from one end to the other, but promiscuously. Neither is it necessary, (or even advisable, if the class be large,) to hear each pupil read every time the class is called out, as some parents and teachers suppose. It is better for one or two to read thoroughly and correctly, while the others listen attentively, than to run through the whole class in a hurried, confused, faulty manner. In this, as in all things, regard not the principle '*how much,*' but '*how well.*'

Again, they need not always read to a period, or full stop, or to the end of a sentence or paragraph, or even to any pause. Rather, sometimes, let one commence and read to the middle of a sentence; and then let another take it up there right in the middle of a sentence, and just where, it may be, the sense is incomplete, and finish it. At one recitation you may spend most of the time in reading;—at another, in asking questions, and making remarks; and at a third, in *reading yourself to the class*. This last will be an excellent mode of spending the time; especially, if you allow your pupils to remark upon your reading. This can be done with safety and profit, when a right state of feeling prevails.

After a scholar has read, point out to him his faults,—in pronunciation, pauses, inflections and tones; in omitting or substituting words; or what is more important, in regard to the general style and execution of the reading as affecting the meaning, strength or beauty of the passage. Let this be done *after* the scholar has read,—*after* he has got through. Do not keep stopping and correcting him while he is in the very act of reading. This serves only to provoke or discourage him; and makes a

bad matter worse. Read it over to him once or twice, or let some one of the class do it, and then let the first reader try again. Be sure *you do this last*.

Some teachers will point out a fault, show by example how the passage *should* be read, and then, without requiring the pupil to read the sentence a second time, and himself correct the fault, pass on to the next. This is very faulty. I repeat,—do not stop a scholar, or allow your pupils to interrupt him in the midst of his performance, but wait until he gets to the end; unless it be for some gross fault or blunder, which would utterly pervert the sense, and destroy all propriety of reading. It is perplexing and discouraging so to do. It mars all the beauty of the performance; and utterly defeats the object of correction. Far better is it to allow him to go on to the end of the sentence, and then call his attention to his faults in the gross.

Almost every scholar will have something good and deserving imitation in his manner, as well as something faulty. Call the attention of the whole class to the points of *excellence* as well as of defect. Urge them to imitate the one, and avoid the other.

One scholar, for instance, will read too fast; another, too slow—one, too high, and another too low; one will be very indistinct and clattering, yet perfectly correct in all his intonations and inflections; and a third, who avoids the faults of both, will hesitate, stumble and miscall words.

Satisfy yourself in any proper way, and in various ways, that your pupils *understand* what they read. Question them on every exercise. And frequently require them to give you oral or written abstracts or analy-

ses of what they read. This is an excellent exercise for mental discipline, and for acquiring the use of language, and the art of constructing sentences,—a very important part, though not the most difficult part, of composition.

The ability to read well depends much on *practice*. Let your pupils, therefore, if possible, read *often*. But do not forget that much more depends on regular, systematic, thorough drilling, than upon the *quantity* read. Two exercises a week, thoroughly and judiciously executed, are better than half a dozen, or even half a thousand, such as I have known. Again, I repeat,—take care that the exercise does not become a dull, monotonous, unmeaning affair. Let everything within its limits, be turned to the cultivation either of the head or of the heart; every word, fact, allusion, and character, and vary your method, until variety itself becomes monotony. Do not, as thousands have done, allow your pupils to run over whole pages and chapters, in a careless, rambling, superficial way, just that they may be able to say, they have read through their book! This is exactly the way to make them familiar with the book, while they know nothing of its contents. Many a book in this way has lost its novelty, before a single chapter in it had been fully understood and well read. It has nothing to recommend it, but that it is admirably calculated to make scholars careless and stupid.

Call the attention of your pupils often to their own faults, or to faults to which they have a tendency; particularly to any erroneous provincialisms which may prevail in the community in which they have been brought up. Many words of common use are often very incorrectly pronounced, while the very commonness of the fault is

the reason that it is not noticed. Instance in the words, —head, leg, bed, window, nature, catch, get, tobacco, together with all the participial terminations in *ing*, and many others. These are often pronounced, hāid, lāig, winder, ketch, git, &c., instead of hěd, lěg, window, catch, gět, &c. Furnish them with a catalogue of such words, or rather let them make out one for themselves, and require to rehearse it often.

You perceive I have been describing a process of teaching reading on the assumption that you take the pupil from the beginning, give him his first lesson, and lead on through his whole course. You would commence with the most simple words, names of familiar objects, then pass to simple sentences made up of these words,—thence to plain narrative; after which will come in due succession, conversational prose, dialogue, simple poetry, and finally the more impassioned strains of poetry and prose. This is the course I would recommend. To do all this and to do it well, is no easy task; and yet it may be far easier than what will actually fall to your lot. For you will have not only scholars who have not been taught at all, but those who have been taught *badly*, with every variety of pronunciation, tone, cadence and inflection. You will find much to be corrected; much work of preparation to be performed,—many thorns to be extirpated, before the good seed can grow, or even be sown. The inquiry then arises, ‘How can we make good readers of those who *now* read *badly*, as well as of those who cannot read at all?’ I reply in another question. How can we become good readers ourselves? For on the same principles, and by the same method, that we learn ourselves, we may teach others.

In Walker's Rhetorical Grammar, Barber's Elocutionist, Porter's Rhetorical Reader, and other elementary works, you find directions laid down for your guidance in this matter. These authors have gone very fully into this subject. I commend them to your particular attention. You will find in them valuable suggestions on emphasis, pause, cadence, interrogation, tone, inflection, and almost every thing relating to reading, illustrated by appropriate examples. In Barber's Grammar, there is something on articulation; a better work, however, on this branch of the subject, is Russell's Lessons in Enunciation. In Worcester's books, as I have already said, there are very good rules, though nothing like a systematic analysis of the principles of good reading.

It is not my intention to go very fully into the question which I have proposed. To do this, would require me to write a treatise; for which I have neither time nor qualifications.

Reading is the utterance of certain elementary sounds variously combined. These elementary sounds are the powers of letters, so united in vocal expression, as to form syllables, words, and sentences. And *good* reading is the utterance of these combinations in such a manner as to bring out the sentiment with all the clearness, force and beauty of which it is susceptible, without aid from the eye, or the hand. I am aware some writers make a distinction between *grammatical* reading and *rhetorical* reading; meaning by the former, reading so as to express the sense merely; and by the latter, reading so as to bring out the sense with clearness, force, and beauty. I do not in this connexion regard the distinction. I think we should aim to teach scholars to read in

such a manner as to bring out all the sense in all its force and beauty.

Again, in reading to a large audience, Walker recommends that the *eye* and the *hand* be employed occasionally to give effect. But it seems to me that such an attempt to combine reading and speaking, is not founded in good taste. For my part, I would prefer that the reader should keep his hands still, and his eyes on his book. The eye and the hand come in very properly to the aid of the speaker or the orator, but not for rhetorical effect, to the reader.

These elementary sounds are uttered by means of certain muscles lying in the region of the mouth and throat. Now the same law holds in regard to these muscles, as in regard to all others in the human system. In walking, leaping, running, dancing, playing on musical instruments, and indeed in regard to all manual processes, it is *exercise* that gives strength, ease, exactness. He that does the thing *oftenest*, does it best. The same is true in the utterance of articulate and elementary sounds as combined into syllables and words, and formed into language. To do it *well*, we must do it *often*. And let teachers always see to it, that the organs do their office, thoroughly, correctly, promptly. Let it be the *exact sound*, and not something resembling it, which is uttered.

One part, and an important part of the elementary training of pupils in reading, is drilling them in the elementary sounds, until the organs can readily strike them with exactness in their various combinations. For this purpose, I know of no better work than Russell's Enunciation. Tower's Gradual Reader is very good; also Bumstead's Chart, and a more recent work by Mr. Swan of Boston. Drilling on the elements, however, can be

done without either of these works in connexion with the regular reading lessons, but not so well. Again, I repeat, this is an important part of the work. Many of the common defects in reading are owing to the want of thorough drilling in the elements. I should have mentioned before this, that excellent suggestions on reading and on almost every branch of school instruction are found in 'The School and the Schoolmaster' by Messrs. Potter and Emerson,—a work which should be carefully read by every teacher.

There are in the English language about forty elementary sounds. Had each sound a distinct character to represent it, they could comparatively be learned with ease. The difficulty is much increased by the fact, that the same letter represents different sounds, and different letters the same sound. By practising, however, in concert on Bunstead's Chart, or with Tower's Gradual, or Swan's Primary Reader, it can be made to children from eight to twelve years of age, a pleasant and exhilarating exercise. Ten or fifteen minutes drilling every morning for six months, would do the business completely for a whole school. Every primary or introductory school should be furnished with a Chart of Elementary Sounds, to be hung up, not to catch the dust and flies, as black-boards and charts often are, but *to use*. The observations and directions accompanying these works, are generally so plain as to need no comment.

Another point to be attended to in the utterance of words, is the right location of the accent. Custom settles this point; and we consult dictionaries to learn how custom has decided it. Children must learn it from practice and imitation. Of dictionaries for school-use, I think Worcester's is the best.

This is a point too of no little importance. Errors in accent may make a spoken language sound like a foreign tongue. Instance in the words cavalier, àrmor, and ágricùlture, in the following sentence, putting the accent, as you read, on the second syllable in armor, the first in cavalier, and the third in agriculture, thus: 'Laying aside his *armór*, the *cávalier* thought seriously of turning his attention to *agricùlture*.'

We advance to the combination of words into sentences, to be expressed, (so connected,) in audible sounds, with proper time, rate, loudness and pitch. In *reading*, words should follow in due succession, without running, on the one hand, into each other like a continuous stream; nor, on the other, coming out with staid precision and pedantic exactness, or set off and kept asunder by measured intervals. The rate, pitch, and force must vary with the subject and kind of composition, from the most grave and solemn to the most brisk and lively; and from a degree of loudness which is but just audible, to a shouting and calling at a distance. Examples of all this we have in the Appendix to Russell's *Enunciation*, a work of which I have already spoken favorably.

There are also certain intonations and inflections of voice, naturally expressive of various emotions and passions. Grief, for instance, and entreaty incline the voice *upward*; while indignation, authority, and reproof, naturally give it the downward slide. Interrogation and antithetic negation, demand the rising slide; affirmation and all decidedly strong emotion, the *falling*. On all these varieties of inflection, intonation, pitch and rate, the voice should be exercised and trained almost without limitation. This is the proper field for the teacher's labor.

The pitch, rate, and force generally required in reading, are the same as we use in animated conversation. But the teacher's attention should by no means be confined to this. It should, to a greater or less degree, be extended to the whole compass of the voice, training it to tones and inflections suited to all varieties of emotion; that it may now breathe forth the tender notes of affection, and now of strong indignation and reproof; now pour out the accents of grief, and again of joy and hope; at one time speak in the gentle whisper, and at another explode in the animating shout or the distant call.

All this is the proper work of training. For it, there should be a regular system of exercises, continued, not only until the pupil can *utter* these tones and inflections, but until their correct utterance and expression become with him a fixed and settled habit.

And here I think the work of training should end. When the subject of articulation, tones, and inflections, has become familiar, it is time to turn the thoughts mainly to something else. When the work of *Reading proper*, reading to the sentiment, is to be done, then endeavor to get a clear conception of the meaning of what you read. Endeavor to possess yourself of all its finer shades of thought. Be baptized, be utterly filled with its spirit. Then let the well-trained voice breathe it out in tones suited to its nature. Make what preparation you please, even all that is possible by previous training, but when you begin to read, let the mind, the attention, be wholly absorbed in the *meaning* of what you are reading. Let the soul be filled with the sentiment of the author. Never be thinking about *how* you are reading the piece, while you are reading it, if you mean to read it well. The good reader will not be anxious during the time of per-

formance, whether his articulation is distinct,—his accent, tones, and inflection, all correct. For all this, he will trust to his previous training, his well formed habits. He understands his author, he *feels* his author, his soul is wrapped up in his author; is warmed, yea burns with its spirit. His voice, his tones and inflections, as the natural exponent of his own thoughts and feelings, as well as of the sentiments of the author with which they are in harmony, will be tremulous, or full and strong, soft or loud, high or low, as a matter of course, varying to the sense expressed. They are the natural effect of his own emotions. They are a sort of embodying forth and outward expression of his own inward spiritualities. As for accent, articulation, intonation, and all that, he feels no anxiety about them. These will all be right, for his habits, in this respect, are all right. At any rate he knows that it is no time to think of that matter now.

The master-musician, while he is executing a piece, is not thinking of the principles of his art; or of the motion of his fingers, how he shall place them upon the keys. This has become with him a matter of *habit*. Just so it should be with the reader in all the mechanical part of his art. While performing, his soul should be intent upon one thing, and one thing only, viz.: the thoughts, the sentiments, which the words represent, and to which he is giving utterance. There is no surer way for a reader to do badly, than for him to be thinking about rules and principles in regard to articulation, tone, inflection, &c., while in the very act of reading. He will almost certainly fail. One reason that little children read so badly is, that their minds are diverted from the *sentiments* expressed; their whole energies being absorbed in finding out what to call the words.

It is not well to read all the pieces of any selection in course. Seldom do we find a selection wholly faultless. Some pieces are not fit to be read at all; or rather, it may be, are wholly unfit for *school*-reading. Choose such pieces as are plain, easily understood; such as the pupils will be interested in, and such as are calculated to exercise the voice in its various intonations and inflections. Some pieces not only admit, but they require, to be read several times. I have already said, begin with the simplest narrative, then pass to conversational pieces and dialogue, and finally to the most impassioned strains of poetry and prose. There is quite too strong a desire in our schools to get children to reading in the loftier and more difficult kinds of composition. I would keep them long in simple prose, and especially in conversational pieces and dialogue. For this kind of reading, the Mt. Vernon Reader furnishes very good pieces; as do also many other selections. Very good examples may be found in the Scriptures; as in the fourth, eighth, and ninth chapters of St. John; though I do not approve of making the Bible a class-book in school for teaching reading.

Every reader, before he begins, should understand the character of the piece he is going to read. He must catch, he must feel its spirit. *Much* depends on this. There can be no good reading without it. They must have a premonition, at least, of the *drift* of the piece; whether it is argumentative or impassioned, grave or humorous, plaintive or lively, so as to bring their nervous system into harmony therewith, and be able to strike at once the *key note*. For want of this many a good piece has been utterly despoiled of its *impressiveness* in

the reading. No fault is more common, and none more fatal to successful execution. What person of taste would think of reading 'McKenzie's Grave,' for instance, with his nervous system strung precisely to the same tension, as when he is going to read Cowper's humorous 'John Gilpin?'

Yet readers, and especially school-readers, will often enter upon the reading of a piece in a tone, or on a key-note as incongruous with its spirit and character, as it would be with good taste, and a decent regard to circumstances, to enter a funeral assembly with a skip, or to sing '*Hark from the tombs,*' in the air of Yankee Doodle. Strike the *key-note* at the outset, and keep in harmony with it all the way through to the end.

I have a word to say on Pauses. Some teachers are still adhering to the old rule, "Always let your voice fall at a period, but never at a comma, or note of interrogation. Pause while you may count one at a comma; two, at a semi-colon; three at a colon; and four at a period." Now, every part of the foregoing rule is incorrect. For the voice is often kept up at a period, and let fall at a comma, and always let fall at an indirect question. And the same pause varies in length, not only in different pieces, but in the same piece, and even in the same sentence. In the sentence, 'I said, an elder soldier, not a better,' the voice takes the rising slide at the end, and the falling at the comma after soldier. And the following sentence, unless it is read with the falling inflection at the comma after character, and the rising at the close, will be made to utter nonsense. 'The merchant who does not keep a regular account of his trade, and punctually meet his payments, if he does not forfeit all confidence and lose his character, will assuredly soon become

embarrassed in his business.' The rising inflection after 'character,' with the falling at the close, would make the sentence declare, that a man must either lose his character, or he will become embarrassed in his business.

And in regard to the *length* of pauses, who does not see that the same pause must have very different lengths in different positions? Take the following sentence for instance: "It is a fact commonly known, that the laws of gravitation, which guide the thousands of rolling worlds in the planetary system, were suggested at first, to the mind of Newton, by the falling of an apple." In reading this sentence, every correct reader would pause somewhat longer after 'known,' 'system,' and 'Newton,' than after 'gravitation,' and 'first,' although all these places are marked with a comma. Read the sentence, making the same *length* of stop at each of these places, and the grace, force, and beauty of it, are gone. You have a dull, stiff, monotonous movement. In regard, therefore, to the length of the pause, as well as the kind of inflection, no other universal rule can be given than this, viz.: Read to the sense and spirit of the piece. Stop just so long at pauses, and make just such inflections as will bring out the sense with the greatest clearness, force, and beauty. This will make reading a living, improving, intellectual exercise. It is time the dull, monotonous, mechanical reading of schools was done away. Scholars must understand the piece, and *feel* it too, before they can read it well. This they should know from the beginning.

Children are often told by their teachers to 'mind the stops;'—I would rather have them told to 'mind the sense.' Just contrast in your mind two readers in the

very act of performing, one keeping a sharp-look out for the pauses, (stops and marks,) and the other having a clear perception of the spirit and meaning of the piece to which he is giving utterance, and holding his nervous system all the while strung in harmony with it, and you will need nothing more to convince you which is the true method of teaching how to read. "I would rather hear a person read who does not know that a comma is a pause of one syllable, and a semi-colon, two, and yet can comprehend an author's meaning, and apply the rules which nature suggests, than one who has acquired a servile habit of applying arbitrary rules, without taste or feeling. The *sense* of a passage, and not its *punctuation*, should guide your reading. Nothing is more common than errors in typography, by which, owing to the misplacing of a comma, the sense is destroyed. Emphasis and intonation must also be left to the judgment of the reader."*

Finally, attend to one thing at a time, whether it be articulation, accent, inflection or something else. Whatever it may be, let it, for the time, absorb the attention. Dwell upon it for considerable length of time, and with frequent repetition, until the difficulty is mastered, or the principle fully understood, and its application made easy. This is a good rule in teaching all branches—"One thing at a time."

I have referred to the works of Porter and others for rules. These works you may not be able to command, neither are they necessary, though useful. After the mechanical drilling is thoroughly done, *nothing is absolutely necessary to good reading, but a just conception of the piece.*

* The Fireside Friend, by Mrs. Phelps.

LECTURE VII.

ON

SOME OF THE DUTIES

OF

THE FAITHFUL TEACHER.

BY ALFRED GREENLEAF,

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LADIES AND GENTLEMEN,

In the present lecture I propose to consider *some* of the special duties, the right performance of which would entitle a teacher to the honor of fidelity. Our duties result from our relations. By considering therefore the relations which every teacher sustains to his pupils, to himself, to the fraternity of teachers, and to the community at large, we shall, I think, readily embrace or comprehend the whole subject.

I. His duties to his pupils. It has very justly been said that a teacher stands *in loco parentis*,—in the stead, or place of a parent. He ought, therefore, in all his ar-

rangements, to aim at securing their highest possible physical, intellectual, moral and religious well-being.

1. Their physical education. By this I mean securing the health and proper education of *the body*, as such, in contradistinction from the intellect and the affections. This object he will endeavor to accomplish both by his general arrangements and by specific instruction.

Every teacher knows that however attentive and well-disposed his trustees, committee, visitors, or patrons may be,—the proper ventilation, temperature, and cleanliness of his school-rooms, and of the grounds pertaining, must depend almost entirely upon himself. They will furnish the means, but he must apply them, or cause them to be applied. It is no apology therefore to say that his committee are negligent, or that his scholars are careless, and will do thus, or so; *he* must be the presiding genius in this department, nor will he find it difficult, by judicious, persevering effort, to accomplish all his wishes.

In effecting these results, as in all others, he should avail himself of the aid of his pupils. In every school there are some who naturally love order, neatness, and propriety. Let him make a selection from these pupils, and request one, who sits near, to take charge of a door; others of different windows; and others, again, of such other posts as the wants of his school and his system of government may require. These assistants should be changed occasionally, till all have acquired *habits* of order, neatness and propriety, that shall influence them through life. And let not the formation of these habits be considered a matter of slight importance; for, “happy is the man whose habits are his friends.”

The *order* of a school, as well as the health of the

pupils, will be greatly influenced by the manner in which the scholars are seated, and by the regularity and frequency of the recesses. Every school-room should be furnished with a thermometer and clock, by which the temperature of the rooms and the length of all the exercises, should be regulated. In many of our best schools, no single recitation continues more than thirty minutes, and a recess, varying from two to five minutes, occurs every hour,—during which all the pupils are *required* to change their positions. If this single rule were adopted in all our schools, and due attention were paid to the proper manner of sitting, standing, exercising, &c., we should hear less of the curvature of the spine, and of the thousand other ills to which flesh is heir.

By the proper education of the body, I would be understood to mean something of the old training to which the Greeks and Romans were subjected. In the present state of public opinion, a teacher would, by many, be considered far out of his proper sphere if he were to give much direct instruction upon such matters; and yet, who does not know that it is of the highest importance to the scholar, rightly to understand the laws, upon the due observance of which his health and life depend;—and to have the full and ready use of his eyes and ears,—of his hands and feet,—and of all his bodily organs and senses? And who does not also know, that without some degree of education, discipline, instruction, and practice, in these matters, such a result is seldom or never attained?

Let the teacher, therefore, who would be faithful, manifest a friendly interest in the different exercises and amusements of his pupils,—commending such as serve to

give grace, agility, self-possession, readiness, promptness, and facility of action; but excluding entirely and forever, such as are dangerous to the limbs, or prejudicial to the morals of his pupils. The time required for this instruction, coöperation and supervision, would be amply repaid by increased healthfulness, confidence, cheerfulness, and mental improvement.

If a teacher would induce his pupils to cultivate an active, inquiring state of mind, which seeks for information from every source that comes within its reach, whether by reading, conversation, or by personal observation,—he will *teach* them to read, to converse, and to observe. Reading, we acknowledge, receives much attention,—at least it engrosses much time;—but in which of our schools is the requisite attention given to teaching pupils how to converse, and to observe? The art of conversing is important, and one direct means of its cultivation in school, is the practice of *talking over* the daily lessons, either before or after recitation. Another is that of assigning topics for a kind of conversational picnic, to which each contributes his share. A most interesting exercise. The art of hearing should receive attention. How few have ever been taught to listen,—and have the full use of their ears. The importance of Music, in this connexion, as well as in the forming of character, has never been too highly estimated. “The schoolmaster that cannot sing,” says Luther, “I would not look upon.” It is a new thought to some minds that every tree, forest, and object in nature, has its own peculiar note; and that sounds which might not be very acceptable in the parlor, are, in their proper sphere and combination, the very perfection of harmony. The world is

full of music. Let the ear be trained to appreciate and enjoy it.

The art of seeing is not less important, if we consider the proportion of our knowledge and happiness that is obtained through the eye,—the most perfect of the senses. And yet the eye is comparatively useless without instruction. A man may take the tour of Europe, or of our own country, and return not a whit the wiser. “Did you visit Herculaneum and Pompeii?” said an American to his traveled companion. “Yes,” was the reply. “Well, how were you pleased?” said the former. “Oh, not at all,” said the latter. “The roads were good enough, but every thing else was miserably out of repair.” Now what was the fault here? The traveler had neither been taught *what* to observe, nor *how* to observe. The presence of beautiful scenery is not enough; the eye must be educated to behold it.

It is related by one of America’s most gifted writers, that, in passing over some of the sublimest scenery of the Alps, she found the native dwellers among the mountains wholly unobservant, and unprepared to enjoy the beauties and sublimities of nature, amid which their infancy had been cradled. But the same remark holds true the world over. Our missionaries at the Sandwich Islands tell us, that, when in company with uneducated natives, they have stood on the beach, and listened to the deep roar of the Ocean, as, from a thousand leagues it came booming on;—or when they have watched the crested billows, as in endless variety and perpetual flow they have dashed upon the coral shore,—while their own hearts have been filled beyond utterance with the glorious combination and display of the beautiful and sublime,—they have subse-

quently learned that the only thought of the natives was that, possibly, the waves might throw out something that they could catch and eat. So too, when, upon reaching the brow of a hill, there has spread out before them a vale of surpassing beauty,—rivaling the freshness and bloom of Eden,—with an exuberance of foliage peculiar to the tropics;—while their own hearts have swelled with deep emotion,—they have subsequently learned that the only thought that arose in the minds of their uneducated attendants was, that perchance some root might be found there that would be good for food.

Again, as if to cap the climax, they have ascended the chilling heights in the mountain regions of Kilauea, and, having pitched their tents, have waited with impatience till a late hour of the night for one of those magnificent displays of nature's fireworks for which that volcano is so distinguished;—when, at some well-known signal of an approaching eruption, they have hasted forth over the trembling, cracking surface of the ground, to witness a scene of sublimity and grandeur nowhere else surpassed on our globe;—their uneducated attendants, though urged to witness it, have remained stretched at their ease in their tents,—or if they have moved at all, it has been but a foot or two, to get away from some cleft that had riven the earth upon which they were lying. Oh, it is wicked to go through such a beautiful world as this, with the eyes bandaged by ignorance or neglect! How inexcusable in a country like ours, unequaled in its beautiful hills and quiet vales,—its towering cliffs and craggy mountain tops,—its pleasant rills,—its wide-flowing and majestic rivers,—its endless forests,—its sublime cataracts and its inland seas!

Nor is the great alone in nature worthy of our regard.
The minute is equally so.

“Not a tree,

A plant, a leaf, a blossom, but contains
A folio volume. We may read, and read,
And read again, and still find something new,
Something to please, and something to instruct,
E’en in the noisome weed.”

A child, properly educated, will

“Find

Tongues in trees, books in the living brooks,—
Sermons in stones, and good in every thing.”

“But,” says an objector, “this is all very fine, but it will not do for common people. All colors are alike to me,—water is water, and flowers are flowers,—though I *do* think that we have some things in our country worth seeing. Nantucket with its sheep and *camels* is a novelty; Niagara Falls is larger than a thousand grist-mills,—and our autumnal forests, when touched with an early frost, are a *little* the handsomest in the world. But I go for utility. Tell us something useful.” Well, then, here is something *useful*, as you call it. Educate the *hand*, or rather *both* hands. Most people have but one. Teach pupils the art of doing things. Begin early, practice with them much, and it will be a fortune to them. One definition of “common sense,” is said to be skill in the right way of doing things. Let our pupils have this common sense. It is not always acquired early in life. A merchant in New York recently informed me that although he had passed with honor through all the preparatory schools, and had taken his diploma from one of our best

colleges, when he entered upon his present profession, he found himself, for a time, utterly disqualified by the want of this kind of education. Nor is this a singular instance. Thousands, every year, find themselves in the same predicament, all of whom have not sufficient energy to enable them to make up, in after life, for early neglect. The complaint is, *not* that the teacher did not *teach* the proper use of the hand, but that he never distinctly proclaimed its paramount importance.

The *foot* also should not be forgotten. Rail-roads do not extend everywhere,—yet in this day of locomotives there is danger of our neglecting this very humble, but useful appendage. In most other countries, and in some parts of our own, ladies, educated and accomplished ladies, can walk half a dozen, or a dozen miles, without fatigue; but is it generally so? If many of our young ladies have all the beauty and delicacy of the lily, are not some of them equally fragile and short lived? And is it, in all cases, insensibility and want of good taste and judgment, or is it sometimes a thoughtful forecast for the future, that induces some of our young men to hesitate before they invite one of these feeble, beautiful, helpless things, “as but for sunshine wrought,” to walk with them on the pathway of life? Let all our young ladies be taught that it is no discredit to them, but an honor, to know how to tend a sick mother, or teach a little sister;—to fold a letter, or cast the interest on a note;—to darn a stocking, or fit a dress;—to make a pudding, or what is more difficult and more rare, to make good bread; and even, should occasion require, to prepare an entire dinner and preside at table.

In most schools, these, and other similar topics, are

not themes for regular instruction. There is, however, what is stronger, a kind of *public opinion* that manages all these matters. The duty of the teacher will consist therefore in keeping this invisible, but almost irresistible influence pure and healthful; combining, so far as he can, the useful with the pleasing, in the accomplishments of life. Let neither of them be neglected,—let both be cultivated.

2. In directing the intellectual education of pupils, regard should be chiefly had to two objects;—to the process of developing, disciplining, and strengthening the mental faculties,—and, at the same time, imparting such knowledge to his pupils as will best qualify them for the part they are to sustain in active life. Those studies therefore are the best, which combine these two requisites in the greatest perfection.

When pupils are advised or directed, as the case may be, to pursue a certain study, they ask,—and very properly,—“What *benefit* may we expect to derive from it?” The faithful teacher will most cheerfully improve the opportunity presented in showing them that every given study exerts its own peculiar influence in the formation of mental character. That in this respect, no two studies are precisely alike; and that, in the words of Lord Bacon, “there is no stond or impediment in the wit, that may not be wrought out by fit studies. Reading,” says he, “makes a full man; conference, a ready man; and writing, an exact man. Histories make men wise; poets, witty; the mathematics subtil; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend. So if a man’s wits be wandering, let him study the mathematics; for in demonstrations, if his wit be called away

ever so little, he must begin again; if his wit be not apt to distinguish or find differences, let him study the schoolmen; and if he be not apt to beat over matters, and to call upon one thing to prove another, let him study the lawyers' cases; so every defect of the mind may have a special remedy."

If therefore we could know, in all cases, at the outset, what were the mental imperfections to be remedied,—and what kinds of knowledge our pupils would need in subsequent life, we could, with more facility than is at present possible, recommend an entire course. There are some studies, however, which are appropriate to all, and which should, if possible, be mastered by all. If a shepherd from the prairies of the West,—a planter from the sunny South,—a merchant from the Empire State,—a hardy son of the Ocean,—and a still hardier son of New England, from any of the walks of life, were all in process of receiving their earliest rudimental education, they would all need substantially the same mental discipline. Many of their studies would be in common. They would need, for example, to acquire a ready, appropriate and effective use of the English language;—to be able to read, speak, or write whatever they pleased, and as they pleased;—an acquisition of inestimable value in this country, and one that can only be attained by long continued daily practice, under favorable instruction.

They would also need a thorough knowledge of Arithmetic, both mental and written; of accounts; of the elements of Geometry, and of the principles of correct reasoning;—of Geography,—descriptive and physical;—of History,—ancient and modern,—of our own and other countries; of the elements of Natural Philosophy

and Chemistry, so far, at least, as would enable them, in the preservation of their health, and in the pursuits of active life, to coöperate with, rather than contravene, the uniform and established laws of nature;—and of Astronomy, to an extent that would enable them to understand, and explain to others, the causes of day and night,—the ebb and flow of the tides,—the succession of the seasons,—eclipses,—the northern lights,—and even of a comet, or a meteoric shower, if one should be visible,—without supposing that the world was coming to an end,—or that any other dire calamity was about to ensue.

To this amount they must add such a knowledge of the duties of an American citizen, and of the structure of our own and other governments, as will lead to a just appreciation of the excellencies and defects of our own political system, and of the untiring vigilance necessary to its preservation;—as will enable them, on all occasions, to exert a conservative influence,—and, especially at the ballot box, where every true patriot should be found, and where the dearest rights of millions often hang on the casting of a single vote,—to throw their weight into the right scale,—to exert their influence on the right side of every question. I am fully aware of the comparative smallness of the amount of knowledge here represented as indispensable;—that it is less than the amount required by statute, in many of the States, to be taught in the public schools;—and that no teacher can be *faithful* who does not hold up before his pupils an amount equally large and various as the minimum, the least quantity for which they ought to be contented to strive; since there is not a particle of it that can be omitted without serious detriment.

But, says an objector, all cannot be scholars. Very true,—and we are not advocating *universal scholarship*;—that is a very different affair;—but only for an amount of knowledge and mental discipline, without which no man can walk the earth as a man, and, in this country, perform a tithe of the duties which devolve upon him, and from the responsibilities of which he cannot divest himself. Times have changed, and we ought, in some respects, to change with them. The man is now living, and has lectured before this Institute, who, upon taking charge of a school on the banks of the Hudson, was obliged to prepare his own manuals and class books, for the good reason that there were none to be purchased. Now, the number of different works, all of them possessing various degrees of merit, and many of them excellent, in use in the schools of a single State, is almost countless.

A good book, it is well known, once cost as much as a good house, and its purchase and delivery were attended with quite as much formality and legal ceremony and exactness, as the sale and transfer of real estate. Nor was this all. The few who had sufficient wealth to purchase books, and were anxious to do so, were not always able to find them. Prepared with great labor and expense by the slow process of transcription, they were kept with proportionate care and privacy, and many a man passed a long life without ever seeing a book. But now there issues *daily* from a single press in the city of New York, one million, eight hundred thousand pages. I know not how to illustrate the greatness of the quantity better than by saying, that if the words were placed in a continuous line, as upon an ordinary page, they would

extend about twenty-five hundred miles, and that every ten days they would encircle the globe!

It is manifestly absurd therefore to say, that, because there is no royal road to learning, the increased facilities for acquiring knowledge are of little value;—that a more thorough and extensive knowledge of Geography, for example, ought not to be required, now that globes are the ordinary playthings of the nursery, and maps and charts are found in nearly every family,—than when teachers were so little used to the sight of them, that the very intelligent principal of one of the best academies then existing in our country, upon being asked by a student of what *use* a map of the world was that he had found inserted in his Geography,—replied that it was of *no* use whatever,—but only a picture put in to make the book sell. Every faithful teacher will strive to take advantage of all that is really useful and excellent in this rising tide, to place each succeeding class of his pupils, like the succeeding waves of the incoming ocean, upon higher, and still higher ground. The intellectual standard cannot be too elevated,—so that all can reach it.

“But,” continues the objector, “here will be labor lost. Why aim at so high a standard,—at acquiring so much knowledge,—little as you call it,—and this too for shepherds, and planters, and merchants, and men in the ordinary walks of life? It will disqualify them for their business.” Their business! what *is* their business? who can tell what is their business before they are called to it? We have no privileged classes in this country. All avenues are open, and in this respect, all things are common. Our shepherd on the western prairie, may become the Governor of his State, or the President of

the Union. A residence in a log cabin, beyond the Alleghanies, is found to be no insuperable objection. Our planter at the South, or the merchant, may be called to represent his country at foreign courts,—and to contend with the best educated minds in the world; for in civilized life, battles are bloodless now,—the pen of the diplomatist, rather than the sword of the warrior, is the arbiter of national destiny. Our son of the Ocean may not always be satisfied with rowing the long boat; he may prefer to walk the quarter deck, and attain the highest honors in his profession. While our son of New England—and what shall we say of him, to whom all lands are tributary,—to whom every office is open,—every court familiar;—whose canvass whitens every sea,—whose flag floats in every breeze,—whose elastic step has surmounted every height, and penetrated every valley, till we are in truth become a “universal nation?” If such be the high destinies that await our pupils, is it wise, is it *faithful* in us to aim at a less amount of knowledge, or a less perfect intellectual discipline? Is it not attainable? With the blessing of Heaven upon our efforts, shall it not be attained through our instrumentality?

3. To secure the proper moral and religious training of our pupils is doubtless the most difficult, as it is conceded to be the most important of the duties of the faithful teacher. His two strongest resources lie in appealing to the consciences of his pupils, and to the revealed will of their Maker. “King Agrippa, believest thou the prophets? I know that thou believest,”—was the home appeal of that fearless and faithful teacher, Paul. The fact that in most schools there are pupils of different Christian denominations, or some, perhaps, who profess

Christianity in no form, though it may render proper instruction more difficult and require the teacher to be peculiarly circumspect, that he may do good only, and not evil,—will by no means preclude the possibility of giving the requisite instruction on these subjects, nor excuse a teacher for the neglect of this duty. It may be proper to state that for many years past I have had the care of pupils of almost every shade of religious belief and disbelief;—and yet I have never found any difficulty in appealing to them as sinners before God, and urging them through the merits and intercession of an offered Saviour, to seek for pardon and eternal life; to urge a strict adherence to truth in word, thought, and action; the practice of mutual kindness,—respect for the aged; obedience to parents, and all rightful authority; the proper observance of the Sabbath, and strict temperance in all things. I have never yet found the parent who objected to this amount of moral and religious instruction,—or who did not regard it of more importance to the present and future well-being of his child, to have virtuous principles inculcated and correct habits established, than to have him furnished with any specified amount of mere knowledge.

“I ought,” said a teacher, who had entirely neglected this part of his duty,—“I ought to pay some attention to the morals of my pupils. Two of them have been hung for murder, and another has shot his man.” If with an angel glance we could look forward down the stream of time, and see all the dangers and temptations to which our pupils will inevitably be exposed; if we could see the strong tide of avarice, and passion, and ambition, that sweeps on with a cataract’s force, hurling

one after another into dishonor, and infamy, and death;—we might not think ourselves faithful unless we used all proper means to strengthen all good purposes, to confirm all right principles, till our pupils, like beacons amid the ocean waves, could stand firm and unshaken by the driven tempest, and in the darkest hour of adversity, shed a bright and beaming light on the pathway of life.

The reading of a short portion of Scripture every morning, to be followed by prayer, and a song of praise, is an admirable preparation for the duties of the day. And if in addition to this, each of the pupils is allowed to repeat one verse a day, of their own selecting,—the whole of which, with all necessary explanations, need not occupy more than fifteen minutes,—and if the teacher will *live a christian life*,—be, himself, what he would have his pupils become,—“allure to brighter worlds, and lead the way,”—he will have cause, ages hence, to rejoice in his fidelity.

II. A teacher; to be faithful, should take good heed to himself, to secure his own physical, moral and intellectual well-being; and, in this *home* department, if an equilibrium be preserved, there is little danger of excess. No teacher's health can be too good,—and if pure air, and regular exercise, are needful to the scholar, they are doubly so to the teacher. Without these he will soon become stupid, morose, and unfitted for his station. Every bodily accomplishment also, that he would prize in a scholar, he ought himself to strive to possess. And so of all accomplishments, whether mental or moral. Let him *be* what he would have his pupils become, and his task is half accomplished. In the highest department of the teacher's office,—the forming of character, let him

be especially faithful. In this matter how circumspect ought we to be! Here nothing is great,—nothing small.

“ A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that ’s broken,
And made a friend sincere.

A word—a look—has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life’s darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal, or break.”

Let the teacher remember that *there are moments in every one’s life that carry with them all the future*. Let him seize upon these and improve them well. A single kiss made Benjamin West a painter. A single remark, made to some frolicksome children, sent six missionaries to bless heathen lands. A single command, given on the instant, in 1066, placed William the Norman on the English throne, and, by consequence, thirty-six of his descendants, including her present Britannic Majesty.

Time will only permit me to enumerate some of the remaining duties which a faithful teacher owes to himself, to his fellow teachers, and to the community. 1. To love his profession, and to regard it *as* a profession. 2. To govern himself. 3. To be patient and persevering. 4. To be punctual. 5. To keep out of debt. Franklin’s advice on this point is not without meaning. 6. To learn how to teach, and how others teach. The several

School Journals and Reports, as well as the published volumes of the American Institute of Instruction,—and other associations of teachers, are mines of information.

7. In teaching to take nothing for granted,—and to have no patent methods. 8. To be ever ready to receive, and to impart, instruction. 9. To maintain the true dignity and respectability of his office. 10. To secure parental coöperation. 11. To love the brotherhood, and be ever ready to facilitate the progress of the younger members of the profession. 12. “To make his mark,”—to leave upon his pupils, and his age, the impress of his own character, ever remembering that it will be a blessing to the world in proportion as it resembles the perfect example of the Great Teacher, our Saviour.

Members of the Institute,—Let us, as faithful teachers, strive to hasten the period when every pupil that goes forth from our schools, through the length and breadth of the land, shall be able to think what he pleases, and *as* he pleases, and to declare his thoughts both in written and verbal language;—with a mind disciplined by the study of the exact sciences; having a familiar knowledge of his own and other countries, and of the history of his own and other times;—with a heart to love and a hand to defend his native land, because he duly estimates her value; ready to yield to right, and truth,—but never to oppression;—with an eye disciplined to read and appreciate the volume of nature, and the no less varied, beautiful, and sublime volume of Revelation. May such be the monuments that we erect to perpetuate our memories. So may we leave the world the better for our having lived in it, and receive from our Master in heaven the plaudit of “Well done, good and faithful servants.”

LECTURE VIII.

ON

SOME OF THE DEFECTS

OF OUR

SYSTEMS OF EDUCATION.

BY R. B. HUBBARD.

The nature of man is three-fold;—physical, intellectual, and spiritual. A full and harmonious developement of all these, is the proper business of education.

Why does the character of man exhibit so many blemishes? The reason is obviously this: because of the unequal development of his faculties. I propose briefly to illustrate this remark.

We are told that God created man in his own image. But this image was certainly not in physical form; for God is a spirit. It must then have been an intellectual and moral likeness. We admire the character of God, not for its display of one attribute, or one class of attributes, in the absence of all others; for a being of almighty

power, for instance, without benevolence, would be an object of terror, not of love. But in the character of God we find a full and perfect developement of all his attributes, natural and moral; and this it is which we admire.

A perfect system of education has due regard to this unity; and seeks a simultaneous enlargement of the several faculties, just in proportion to their relative importance. A course of training, which promotes the health and vigor of the physical faculties, to the utter neglect of the intellectual and moral, will produce a monster in human form. With the growth of his physical frame, his animal propensities, his appetites and passions, subject to no restraint from his moral powers, will exercise unlimited control. Endowed with faculties, which, if cultivated, would have likened him to angels;—neglecting them, he sinks even below the brutes.

Again, when the mind is cultivated, at the expense of the moral and physical powers, an intellectual giant may be seen stalking about in the frame of a pigmy, contemning God and man.

Again, when the whole training is bestowed upon the moral faculties, this result is a mere apology for a man;—a thing with lofty aspirations, having no power to ascend,—an eagle, with his wings clipped, gazing at the sun. Horace says,

“ If in a picture, Piso, you should see
A handsome woman with a fish's tail,
Or a man's head upon a horse's neck,
Or limbs of beasts of the most different kinds,
Covered with feathers of all sorts of birds,
Would you not laugh and think the painter mad?”

Not less ridiculous are the results of education whenever the complex nature of man is lost sight of.

I propose here to mention some of the results of defective education. And by education, I mean not merely the instruction received from the professional teacher, during the time spent in school; not the religious instruction, of the Sabbath school; not the training underneath the parental roof; not the influence exerted by the thousand extraneous circumstances occurring in the life of a child,—not one, but all of these combined;—the whole training of the child from infancy to manhood; all the influences, direct, or indirect, which are brought to bear upon the physical, intellectual, or moral character.

I deem it highly important that a correct definition,—the true import, of this word be understood. We often hear parents talk of giving to *one* of their sons an education; as though the rest were to be suffered to grow up without an education. The truth is, the child *will* be educated, whether the parent has ability and inclination, or otherwise. The plant, which grows up spontaneously in your garden, though it receives not the fostering care of the gardener, nevertheless it grows, and will ere long produce fruit; perhaps bitter fruit, whose taste will be death.

So it is with the child; if he receive not training from his parents, he will *train* himself. If his natural guardians are too poor, too penurious or too much engrossed with minor concerns, to point him to the path of safety, he will assuredly be allured, by his own sinful propensities, into the paths of vice and folly. So that the question for parents to settle is, not whether they will educate their children or not,—for educated, they certainly will be,

either for good or for evil; but it is, *how* shall I educate my children? Shall I train them up in the way they should go, or allow them to train themselves in the way they *will* go?

Let not parents err so egregiously, as to think of promoting the best interests of their children by hoarding up wealth, which should be expended upon their education. If they ever need assistance, if they ever require a parent's fostering hand, it is in the commencement of their journey. To deny a child facilities for acquiring knowledge, that he may have a better *selling out*, as it is termed, is like filling a man's pocket with gold, and sending him to sea, in a rotten hulk, without compass, sail, or rudder, and with no knowledge of navigation. Better far expend the money in fitting up and rigging a sound ship, in furnishing it with maps and charts, and in storing the mind of the navigator with such facts as he will need in conducting his bark across the trackless ocean.

The mother too is sometimes heard to say, "My daughter has finished her education." *Finished* her education! A mere child having learned only the alphabet of an English education,—with just enough of some of the fine arts to be able, in after life, to name the authors of some of the text-books,—with little more knowledge of the world than an infant, has finished her education! Possessed of an immortal mind, an emanation from the great Source of light and knowledge,—created with capacities for endless progression in wisdom,—with her intellectual powers just budding, just opening to the genial influence of light;—her education finished!

With the whole circle of the sciences spread out before her and accessible to all, even the most indigent,—

with the universe of God, inviting her examination, through his revealed word and the works of his hands,—concerning which, the immortal Milton, after a long life spent in the most intense application, and after gaining heights, to which the human mind had never before aspired, with true modesty, affirmed, that the knowledge he had obtained, compared with what remains, was as the pebble upon the sea shore to the whole earth, or as a drop of water to the ocean. Yet this child in knowledge, this infant in years, has finished her education!

Life, if properly spent, is one of uninterrupted search after truth; and we should never, for a moment, entertain the idea, that our education is finished, till the lamp of life is extinguished in eternal day.

The young man, leaving school and entering upon the active duties of life, adopts the same maxim. “My education is finished, my stock of knowledge is complete; I have only to trade upon the capital I have; not, however, to acquire more knowledge, but more pelf.”

The business of education is but begun in the school-room. The knowledge obtained is little more than the names of the tools to be used in after life. It bears about the same relation to education, that an apprenticeship to one, does to a perfect knowledge of all the mechanic arts. And with as much propriety may the mechanic expect his trade to support him without labor, as the youth, that the taper, lighted in the school-room, without being replenished, will guide him in safety and honor through life.

A perfect system of education has been very justly defined, “one that brings all the physical functions into healthy action, classifies and improves the rational facul-

ties, and purifies and elevates the spiritual affections." Our systems of education are most of them lamentably faulty, in the point to which I have alluded, viz. symmetrical developement of faculties. The harmony of man's nature is neglected. The grand error seems to consist in procuring partial developement. The mind is contemplated, apart from the physical and moral structure. To secure a luxuriant intellectual growth, the body is suffered to fall into disease,—conscience is dethroned, and the affections left to wander upon false and unworthy objects.

Our common school system has chief, and in its practical application, exclusive regard to the culture of the intellect. Who ever thinks of enquiring into the capabilities of a teacher, as a moral trainer of youth? We require him to be acquainted with the accidence, with arithmetic, geography, and some of the higher branches, perhaps. We question him too upon his ability to govern; a word of about as much vagueness of meaning as education.

But who ever asks what knowledge a teacher has of human physiology and pathology,—of the science of human life? Who ever heard of a teacher's being rejected, because of his ignorance of moral philosophy? Is a mechanic wanted, we require him to be master of his art. But if a teacher, one to whom is to be entrusted the training of our children,—the moulding of human characters,—the most sacred trust ever committed by man to his fellow man,—if a teacher, I say, can "read, write, and cipher," it sufficeth.

Thus, the physical and moral are both made to yield in subserviency to the intellectual: hence, most of the vagaries and blemishes which society exhibits. Hence

much of the fraud upon which quacks and mountebanks fatten.

I propose to name some of the effects of this partial culture. The reasoning powers being suffered to lie dormant, the sensual appetites soon acquire an inordinate growth. The moral faculties, being also neglected, are incapable of offering any effectual resistance to their encroachments. Shortly the voice of conscience is hushed. By degrees "the outposts of the intellect are secured, and reason is dethroned." Hence the liability of men to fall victims to appetite. Hence most of the evils entailed upon the world by the use of alcoholic and narcotic substances. Would parents secure their children from the indescribable and unmitigated woes of drunkenness, let them see to it that they are educated.

Just in proportion as education is conducted upon the principles I have suggested, the danger of such a calamity is removed. In the nature of things, it is impossible that a well balanced mind should be enslaved by appetite. The laws of mind are as immutable as those of matter. We know that a heavy body unsupported will fall. It is no less certain that if all the vital energy be expended upon the physical powers, the sensual appetites will preponderate, and the whole character will be moulded in conformity to their dictates. For instance, let the child be taught that the chief end of man is to eat, drink, be clothed and sleep;—let him never hear anything about mind; or, if perchance the word come to his ear, let him be told that mind is a nonentity,—a thing, about which philosophers wrangle, but with which matter-of-fact people have nothing to do. Furthermore, let him be taught that he is accountable to God for his conduct,—that there

is such a thing as right and wrong, independent of the opinions of men; and if his conscience trouble him, let him be told that it is only a puerile weakness, which must be subdued ere he can arrive at manhood, and he is as sure to become a slave to his appetites, a mere animal, as is water to find a level.

Can one take fire into his bosom, and not be burned? As well may we expect a child without habits of independent thought, unprotected by moral principle, to escape unharmed from contact with vice, in all its Protean forms.

There is another evil, incident to this partial development. The universal cry is, not who will show us any *good* thing; but who will show us some *new* thing?

Among the Romans, persons, who, having no business of their own, spent their time in doing little else than hearing or telling some new thing, were called *quidnuncs*. With us, the quidnunc family has become very numerous. Now there is a kind of inquisitiveness which is highly commendable,—a desire to dive deep into the wells of truth,—to know whatever is excellent in nature or art. But the inquisitiveness of which I speak, has no affinity to this. It runs in an altogether different channel. For truth it has no relish. Its aliment is fiction. Persons thus affected, losing their own identity, quitting their hold upon sensible objects, launch into an ideal world; surround themselves with imaginary heroes and heroines, and with them weep and rejoice, sympathize and condole, with all the earnestness of real life. The beaten track of history has no charms for them. There is in it a dearth of thrilling incidents;—nought but a monotonous detail of the occurrences of real

life,—the actions of mere human beings. They require something more exciting. To satisfy the demands of this class, the inventive powers of man have been taxed to the utmost. Steam has been applied to the press; and by the aid of modern improvements in the arts, the world is literally flooded with reading matter, as it is termed,—quack nostrums for grown up children, I would rather say.

I would by no means condemn, indiscriminately, all fictitious writings, for in their dress appear the productions of some of the master spirits of our race. But the question is not, whether we shall have *some* fiction and *some* fact. With many it is all fiction, or none. Having ascended into the aerial regions, and romped with fairies, they have no wish to descend to this mundane sphere, and be jostled by flesh and blood. Having sipped at ambrosial fountains, they have no relish for the simple sweets of earth.

In the reading of fiction as in the use of intoxicating beverages, there seems to be no such ground as moderation. It is either total abstinence or excess. When the mind has become matured, when all its faculties are fully developed, when reason is firmly fixed upon her throne, supported on the one hand, by correct literary taste, and on the other by her prime minister, moral sense, by way of relaxation from the continued prosecution of truth, it may with safety, perhaps with profit, cull a few flowers in the regions of fancy. But to feed the immortal mind upon such trash, to think of satisfying its longings after truth with such vapid effusions, not to say poisonous exhalations, as originate in the brains of the Bulwers, and Marryatts, and Coopers of the day, is as preposterous,

as that the body can live and grow fat upon saw-dust bread. With some few exceptions, I am disposed to say with the poet,

“ A novel is a book
Three-volumed, and once read; and oft crammed full
Of poisonous error blackening every page;
And oftener still of trifling second-hand
Remark, and old, diseased, putrid thought,
And miserable incident, at war
With nature, with itself and truth at war;
Yet charming still the greedy reader on,
Till done,—he tried to recollect his thoughts,
And nothing found but dreaming emptiness.”

But whence arises the love of novelty? Phrenologists tell us that the organ of marvellousness is marvellously enlarged. But by what means has this bump so got the mastery over its fellows? Is it not that most of the training which children receive at the present day, tends unduly to excite this faculty?

Out of the school-room almost every thing is urged on by steam, and moves with rail-road velocity. The whole mass of the community appears to be in a state of fermentation; and it would be strange indeed, if, while the dregs are thus constantly being upturned, there were not enough to awaken and keep alive a morbid curiosity. But this is not all. Many of our school-books are designed to flatter this love of the marvellous.

So great has been the rage for simplifying, so strong the desire to allure up the hill of science, that many of the studies of the school-room have been clothed in habiliments of fiction. Even moral and religious instruction, to be rendered palatable, must be conveyed through

the same channel. And it would not be marvellously strange if some future caterer to the fastidious appetites of children should attempt to set mathematics to numbers, and teach conic sections in hexameter verse.

Is it strange, that under such regimen, children should soon learn to regard the Bible, well-written histories, natural, civil and ecclesiastical, and treatises upon the arts and sciences, as dull, prosing books; while the announcement of a new novel is hailed with enthusiastic joy?

Another form, in which this partial developement may be detected, is excessive credulity. The gullibility of our age certainly constitutes one of its prominent traits. There is nothing,—nothing too ridiculous to gain credence. And indeed it would seem as though the further removed from the semblance of reason,—from probability even, the more sure to gain proselytes. The celebrated moon hoax, whose author distinctly descried men and women flying about in the moon, required far less stretch of credulity, than many of the theories which are swallowed at the present day by eager multitudes. And had the idea been conceived by some mercenary wretch, instead of a wag, no doubt a community would have been collected long ere this, for the purpose of colonizing the moon with latter-day saints; each to receive a pair of wings, gratis, on arriving at the place of destination.

This trait of character is variously exhibited. In none perhaps does it produce more mischief, than in relation to medical practice. Some there are, who maintain, that, in order successfully to resist the attacks of disease, a man should be intimately acquainted with the mechanism of the human frame; that he should have studied man

anatomically, physiologically, pathologically and psychologically; that he should be deeply read in *Materia Medica*; that he should be familiar with all medicinal substances, both mineral and vegetable, and know the effect of each upon the physical organs in a healthy and in a diseased state.

There is another class, who, rejecting every thing pertaining to what is denominated the "Faculty," maintain that nature is to be followed; who has furnished a remedy for every disease. Ergo, none but vegetable medicines can be used with safety. As though minerals were not as essentially the productions of nature as vegetables. Another class, there is, who witnessing the wonderful effects of steam,—how it traverses sea and land, propels machinery, and overcomes every obstacle in the way of man, have conceived the idea of calling this powerful agent to their aid in the healing art. Like skilful generals, regarding all in the enemy's camp alike, they make the attack at every point at once by storm, and diseases fly before them as rapidly as shot from one of Perkins's steam guns. But unfortunately, it is often found, after the smoke, or rather steam, has passed away, that the life of the patient has escaped in the crowd.

Again, there are those who maintain that all diseases originate in the blood; and if that be purified, health will be restored. Consequently, the whole catalogue of diseases must yield to the potency of one and the same remedy. I might mention a multitude of other sects, who profess to have found out some better way; such as Homeopaths, who adopt the old adage, "a hair of the same dog will cure," and administer that in infinitesimal doses; the Aquatics, who put to flight the whole family

of diseases, by the application of water; and lastly those who cure by a *wave* of the hand.

Pyrrhus, king of Epirus, we are told, cured the spleen, by a touch of the great toe of the right foot. We are certainly in advance of the ancients. Esculapius, the son of Apollo, being instructed by his father, became such an adept in the healing art, as, not only to cure all the sick, but to raise the dead to life. He was physician in the far-famed Argonautic expedition, and acquired such a knowledge of the virtues of medicinal plants, as to restore a number of persons to life. At this, Pluto became alarmed, lest his dominions should be depopulated, and he be left, though sovereign of the ascendant, yet "solitary and alone."

Now there are multitudes who verily believe that the modest(?) authors of these universal panaceas, are lineal descendants of Esculapius. If I mistake not, we have abundantly more evidence of their being the accredited agents of his sable majesty. Applied to this class of men, there is far more truth than poetry in the following gingle:

"Hail Columby, happy land!
If I an't a doctor I'll be hanged;
I pukes, I purges, and I sweats 'em,
Then if they dies, why then I lets 'em."

This same disposition to give credence to the opinions of others, and adopt their theories, may be seen in matters of State. We are all averse to mental labor; and the number of those who do their own thinking, is extremely small. "If I can induce a boy to *think*," said the venerable Dr. Nott, "I feel assured he will ere long become a man."

Most men, rather than endure the drudgery of thought, adopt the opinions of others, without even examining into their correctness. A few individuals, who do their own thinking, make their own deductions, and frame their own theories, dictate the opinions, and consequently direct the actions of the multitude.

Hamlet appears to have understood this subject when he said to Polonius, a supple tool of the king of Denmark, pointing to the heavens, "Do you see yonder cloud that 's almost in shape of a camel?"

Pol. "By the mass, and 'tis like a camel indeed."

Ham. "Methinks it 's like a weazle."

Pol. "It is backed like a weazle."

Ham. "Or like a whale!"

Pol. "Very like a whale!"

I have mentioned but few of the numberless evils growing out of imperfect education. Freedom of opinion, in matters of religion and civil polity, may with safety be tolerated, where a large majority of the community are so well educated as to think for themselves. But when it is otherwise, this freedom degenerates into licentiousness; and what was designed a blessing, becomes a curse, in the form of anarchy and misrule.

But what is the remedy? Education; not for the rich, for the few,—but for the many, for the poor as well as the rich. In despotic governments, the more ignorant the subject, the more pliant tool does he become in the hands of his master. But 'tis not so in our republic. Every man, to a certain extent, is a public man. Every citizen has some part to perform in making and executing the laws. He is called upon to exercise the right of suffrage, to fill offices of trust, and to perform various

duties, which require mental discipline and information. It is not necessary that all should have an extensive and critical acquaintance with the sciences. This must, of necessity, be confined to a few. But a certain amount of knowledge, within reach of all, is indispensable to every freeman.

There is nothing of which man is so prodigal as of time. In other matters, we plan, economize and systematize; but in the use of this most valuable boon which heaven has bestowed, most have no plan, no fixed principles of economy. What wonder then, that so many are poor,—mentally poor!

The human mind is constantly in pursuit of something new, whether that object be conducive to its happiness or otherwise. Like the troubled sea, it cannot rest;—and its purity is promoted or destroyed by its incessant motions, just so far as education may have infused the poison of vice, or the clarifying principles of virtue. It finds something to admire in the most trifling incident in life. The pebble, let fall from his hand, as it tumbles down the precipice beneath him,—the stately oak, beneath whose shadow he reclines,—the sweet melody of nature, which beguiles him from his retreat,—the fragrant flowers which carpet his path,—these all evince to him the perfect harmony which pervades the material universe. When the sky is overcast with clouds, and the stillness of nature is suddenly broken by the vivid lightning's flash, succeeded by the hoarse thunder's roar, he recognizes the hand of Him, who rides upon the whirlwind and directs the storm.

In its best sense, education confers the only real distinction among men, and erects the only durable monu-

ment to the memory of its possessor. Fortuitous circumstances may confer a temporary importance, but without education, it soon vanisheth, leaving but a valueless wreck behind. The morning of life, amid the gaieties of a giddy world, aided by youthful buoyancy, may be spent in a kind of negative enjoyment. But drear will be the twilight of age, if it borrow no warmth from the genial rays of a cultivated intellect.

Again, what is the remedy for the evils to which I have alluded? Not in the maintenance of colleges, academies and high-schools. These all occupy a highly important place in our system of education, but by no means the most important.

Much praise is due to our Puritan fathers for the early establishment of colleges. But, without common schools, the condition of colleges would be like that of the stomach denied the assistance of the other organs, or like the channel of a river, whose branches were all dried up. Much has been expected from the reflex influence of colleges and academies. Consequently, most benevolent individuals, who have wished to aid the cause of education, have contributed for the support of the higher seminaries; entirely neglecting the primary schools. Who ever thinks of immortalizing his name, by endowing a professorship, or teachership, in a common school?

Can bitter fountains send forth sweet waters? If you would purify the stream, go to its source. That the higher seminaries do exert some influence upon the common schools, by diffusing general information, must be admitted. Yet they borrow far more than they lend. The history of colleges in our country establishes this fact conclusively. What has become of the many richly

endowed colleges and universities in those States where the school-master has not been? Just so far as the common school system has been sustained, in a healthy condition, colleges have flourished. Beyond this, they have either drooped and died, or are now awaiting, in a state of hybernation, the approach of their natural allies.

I would by no means be understood as detracting from the merits of the higher seminaries; but merely as claiming for these elementary schools, the people's colleges, that rank which they deserve. The cause of education has suffered immeasurably by the estimation in which common schools have been held. The meed of praise has been very liberally and justly awarded to Washington Irving for his valuable contributions to our scanty stock of polite literature: yet it may well be questioned, whether the injury done the cause of common education, in the character of Ichabod Crane, has not more than cancelled the whole debt.

Though the praises of education are in the mouths of all, we have reason to fear that its importance is but partially appreciated. The statesman who disregards the intellectual and moral wants of those for whom he legislates, is no less a madman, than was he who thought to chain the waters of the Hellespont.

Our freedom will prove our bane, unless the people, the original source of all power, are so far enlightened as to be able to exercise the various functions of power aright. "Universal suffrage," says one, "is either a blessing or a curse, according to circumstances. It is a blessing to a nation whose citizens use it with intelligence; it would be a curse to any people, so far wanting in that attribute, as to allow themselves to be made the

tools of ambitious demagogues." A nation may be well governed, where the body of the people are ignorant; but it must be a government where the people have no voice. We have then but one alternative. It is either the diffusion of knowledge among the people,—the enlightening and purifying of the whole mass, or despotism.

But to the original question, What is the remedy for these evils? Let the system of education in our common schools be rendered complete, by embracing physical, intellectual and moral culture. The first and last of these have been almost entirely neglected. Yet why should children be permitted to grow up in ignorance of that, which it concerns them most to know? "Know thyself," is a favorite maxim with philosophers. But how can we study man, how know anything of ourselves, while totally ignorant of our physical organization? Why may not human anatomy and physiology be introduced into the common school? Why may not children be taught the functions of the skin, the heart, the lungs and the circulation of the blood? Why not the mechanism and design of every part of the house they live in?

Children are taught in mechanical philosophy, that every thing is governed by fixed laws. How is it in relation to health? Do not most children grow up with a belief that sickness and death are mere matters of chance? That there is no possible connexion between diet and regimen and longevity? That if the stomach is overloaded with crude fruit, or other indigestible matter, superinducing sickness which terminates in death, "it is a mysterious providence?"

It should be borne in mind, that at least four fifths of our population receive their education in the common

school. Hence the importance of their being there taught those things, which it behooves them most to know.

Mens sana in corpore sano, was a favorite maxim with the ancients; and the institution of athletic exercises and public games among the Greeks and Romans had reference to the same principle. The Persians and the Greeks not only dictated the kind of exercise, but the quality and amount of food. With us, all is left at hap-hazard: and multitudes drag out a miserable existence, in martyrdom to their ignorance of the laws of animal life. An attention to physical education, so far from retarding intellectual developement, is the only condition on which the vigor and health of the mind can be maintained. "The body," says a distinguished teacher, "was made by God, as the dwelling place of the soul; and so intimately connected are they, that the health of the one cannot be impaired, without affecting that of the other. Children should be made to feel that they have no more right to violate the laws of health than they have to violate moral laws, or those relating to the soul."

So common is it with us to see sickly students, that the term has almost become synonymous with walking skeleton. From this fact, some have supposed that there is something in mental exercises incompatible with bodily health; that the mind is a kind of parasite, feeding upon the body: or, like the evil spirit spoken of by the Evangelist, casting its victim sometimes into the fire, then into the water, and literally tearing his body in pieces. To entertain such an idea, is impugning the goodness of God, who has given us ability to learn, and thrown in our path various inducements to cultivate the

higher and nobler faculties of our nature. The same remark holds true of moral and of physical education. It is lamentably neglected. Our statutes provide that moral instruction shall be given in the public schools. But, as it would seem, by common consent, this provision has been suffered to become a dead letter. "To neglect," says the same teacher, "the moral element, while we cultivate the lower propensities and the intellect, is to mistake the plan of the Creator; who, in making man, has endowed him with all the faculties of a brute, and all the capacities of a demon; but has made him a little lower than the angels, by lighting within him a flame which burns with an ethereal brightness, significant of its heavenly origin;—it is to let this celestial flame go out, while we minister fuel to the consuming fires of the brutal and demoniacal parts of our victim."

In education, moral culture as far surpasses in importance every other department, as eternity exceeds, in duration, time. The history of the past is conclusive upon this point. "The people of Athens," says a popular writer, "constituted one grand adult school. Orators, poets and philosophers were their teachers. The facts of their history, the achievements of their heroes, the glories of their ancestors, were all treasured up in their memories, in the enduring forms of eloquence and poetry. The poems of Homer and Euripides and Pindar, together with maxims of philosophy and sentiments of virtue, were inscribed on the living tablets of the Grecian mind. Yet Greece is no more. Science, art, genius, taste, intelligence, could not save her. In the days of her comparative ignorance and barbarism, she was free. Cultivated, refined, intelligent Greece was en-

slaved. Modern France affords abundant proof, that intellectual light may blaze with meridian splendor, without casting one ray of hope upon the darkness of moral pollution.

If then, we would shun the rock upon which other nations have split, it becomes us early to infuse into the youthful mind a love of virtue and holiness. And how can this best be accomplished? How better, than by making the Bible a text-book in all our schools? In Prussia, the Bible is placed at the head of every course of study, prescribed by the Government. Shall monarchical, catholic Prussia manifest more love for the truth, than protestant, republican New England? Let the teacher take from the Bible his code of laws, his moral precepts. Let him go to the same unerring guide for motives to action. Let the great law of love be the law of the school-room; and we may hope for the happiest results.

And why should not the Bible be admitted into the school-room? A book which contains more valuable moral precepts, more beauty and sublimity of thought and expression, more genuine poetry, more true philosophy, than all other books combined.

“Most wondrous book! bright candle of the Lord!
 Star of eternity! only star
 By which the bark of man could navigate
 The sea of life, and gain the coast of bliss
 Securely! Only star which rose on Time,
 —and to the hills of God,
 The eternal hills, pointed the sinner’s eye.”

LECTURE IX.

ON

THE IMPORTANCE

OF

OUR COMMON SCHOOLS.

BY S. J. MAY.

Valuable as are many of the plans benevolence has devised for the melioration of the human condition, no one is comparable in importance to that which proposes the education of the whole people. This goes to the foundation of individual and social well-being. The various experiments of philanthropy, if they have done no other good, have evolved this truth, fraught with the greatest social reforms,—that the prevention of poverty and suffering, vice and crime, is both more merciful and more practicable, than the correction or relief of those evils. To the prevention of wretchedness and crime, therefore, the friends of humanity are coming to direct

their chief exertions. Education—the education of the whole being, physical, intellectual and moral—is now claimed as the inalienable right—the birth-right of every individual, of either sex and of every class.

But the people generally do not appreciate justly the importance of our common schools, by which this plan of universal instruction is to be carried into effect. If they did, would the appropriations for the support of these schools be so meagre? the number of them be so inadequate? the buildings provided for their accommodation, be so mean? the persons entrusted with the charge of them so often incompetent? No. Did the people generally understand and feel how important it is, that every member in the community should be thoroughly well educated, not for his own sake merely, but for the good of the body politic; and did they fully apprehend their dependence for instruction upon the common schools, these schools would be well appointed, and abundantly provided for.

Let then, the friends of these institutions take pains to make the people see, that, the deficiencies and errors in their education, more than to any other cause, may be traced their depressed social condition. If the education of all were what it ought to be, there could not subsist such inequalities as there now are in their condition. Then, only those who abandoned themselves to vice, could become extremely poor; and the number of such would of course be small. Then, none could become exorbitantly rich; for many would be able to compete for the golden prize, if the prize of gold should then be thought worth competing for. Were all well educated, physically, mentally and morally, every man might

have his own vine and fig-tree,—he might have a competency of this world's goods, and would be wise enough to desire no more.

Nor would official distinction be then, as now, an object of eager ambition. If the people generally were well educated, there would be many more, in every community, qualified to fill any office. Mere station therefore would not confer honor, for it would not then imply superiority. It would consequently cease to be eagerly sought after; and those, on whom it should be conferred, would derive honor, not from the occupancy of any office, (even the highest), but from their fidelity to the duties of the place they occupy, though it be the lowest. Men would rather shrink from, than press into, stations, for which many about them would be obviously as well qualified as themselves,—and of their fidelity in which, these peers would be their ever present judges. The public would, in that case, be much better served, and much less agitated by the conflicts of political parties, which now owe their asperity, in the main, to the rivalry of the few, who are deemed worthy of official distinction.

Still further, let the friends of our system of public instruction show the people, that the mistakes they are continually making, the miseries they endure, their infirmities of body, their mental disquietude and moral imbecility, are easily traceable to their erroneous or defective education. They know not what manner of beings they are, and therefore are they living at variance with themselves, and with one another.

When one perceives how much those have gained, whose powers and affections have been unfolded, in har-

mony with each other, and in accordance with their being—those “who have sound minds in sound bodies”—how all things in creation and art, and all events in providence become tributary to their gratification; what high command they may possess over the physical world, and over the masses of their fellow beings too,—but better still, what integrity of soul, what self-government, what moral energy they evince, it fills his heart with sorrow and shame, that so many of the children of men should go through life, all unconscious of their capacities, or only using them to evil ends. There is no spectacle so sad, so humiliating, as the large numbers of men and women, who live and die content in ignorance, and moral imbecility.

How—by what agent or instrumentality, is this ignorance to be dispelled,—this moral culture to be generally bestowed? How, but by schools—schools provided in sufficient numbers to accommodate all; and committed to the charge of persons, competent to give the instruction and moral discipline that are needed? I mean not to say, that these institutions can ever do all that needs to be done for the children of men. No contrivances of ours can adequately supply the place of the divinely appointed agents, for the culture of the young mind and heart. Home is the school—fathers and mothers are ordained of God to be the teachers of children. And never, until men and women are brought to realize that such is the vocation of parents,—and that it is cruelty and sin for any to incur the obligations of parents, who are not qualified to discharge them, never until then will the complete education of the rising generation be fully provided for. But until then, which may still be a dis-

tant day, schools for children will be the most important of all our social institutions, for they are (however inadequate) the only conceivable substitute for what cannot now be had for children generally, the care of wise, pious and skilful parents.

I have said schools are the most important of all our social institutions. Who would suspect this, from the procedure of the people in their primary meetings, or from the doings of the Legislatures of the States, and the Congress of the Union? Banks, rail roads and tariffs,—the rival projects of the political parties, and the pecuniary schemes of private individuals, occupy a hundred fold more of the time and attention of those who enact, and those who administer the laws, than these institutions, whose object is to form the character of the rising generation, in whose character are vested the hopes, the future well-being, the salvation of our country. Is it not matter for surprise, for alarm, that ephemeral concerns should have so much more of the regards of the people and the rulers, than they bestow upon this one, which is enduring and momentous in all its consequences—*the education of their children?* Whether we realize it or not, the hope of our commonwealth and of our country is vested in the rising generation. What shall be the character of this town, this state, this republic, twenty years hence, will be determined, more than by any thing else, by the intellectual and moral culture of those who are now children. Oh! if our schools were what they ought to be, I should feel but little apprehension about the projects of designing individuals, or the machinations of the political parties.

If it were proposed in Great Britain to establish a

seminary for the education of the royal family, we are not left to conjecture how the proposal would be received. It would be considered as a matter in which every subject of the realm had a deep concern. No needful expenditure would be withheld. Apartments, constructed with the wisest regard to the physical welfare of the children, would be prepared,—the best books, and all kinds of necessary apparatus, would be procured at any cost,—and the services of the most skilful teachers would be commanded. The ablest and best men in the nation would not be deemed too wise or too good to undertake the work of instruction. I say we are not left to conjecture on this subject.

In 1805, when the lamented princess Charlotte was an infant—being the heir apparent to the throne—the question to whom the superintendence of her education should be committed, became one of general interest. Numbers of the wisest in the land wrote elaborately upon the subject, laying down the principles, proposing the plans on which, and designating the persons by whom, her education ought to be conducted. Miss Hannah More, in a work that she published expressly upon the subject, held the following language:—"If we were to inquire what is, even at the present critical period, one of the most momentous concerns which can engage the attention of an Englishman, who feels for his posterity like a father, and for his country like a patriot,—what is that object, of which the importance is not bounded by the shores of the British islands, nor limited by our colonial possessions,—with which in its consequences, the interests not only of all Europe, but of the whole civiliz-

ed world, may hereafter be, in some measure, implicated, —what Briton would hesitate to reply—the education of the Princess Charlotte of Wales?”

Is not the sovereignty of a nation as high a trust, when committed to a whole people, as when it is in the hands of an individual? Is there no head to a nation, in which there is no single, hereditary monarch? Does not supreme power reside somewhere in our Republic; and is it not a terrible monster, in any form of government, when it is not enlightened by wisdom, and controlled by elevated moral and religious sentiments and purposes? Because we have no princes here to be educated, are there no youth among us, upon whose characters now forming, the future well-being of this nation depends, as much as the welfare of England could have depended upon the character of the Princess of Wales? These questions answer themselves.

Could we designate the particular youths who are hereafter to be men and women of extensive influence, of commanding power in our land, we might, with some degree of impunity, provide for their education alone. But as no one can foresee who are to be the high and mighty, the princes and nobles of the rising generation, our only security is to be found in the thorough intellectual and moral culture of the whole people. This universal culture can be given only by our system of public instruction, only in our common schools. These schools are therefore the most important of all our seminaries of learning. It is customary, I know, to speak of academies and colleges, as if they were institutions of higher value; and public and private munificence have, in time

past, been more freely bestowed upon them. But this is a very mistaken estimate. Nine tenths of the children of this commonwealth depend for instruction entirely upon the common schools. These, therefore, are as much more important than academies and colleges, as the education of nine tenths is more important to the common weal, than the education of one tenth.

The common schools are provided for the education of the people—the sovereign people. They should therefore be regarded by us as the schools that are established for the education of our royal family; and as much concern should be felt and manifested by all who love our country, to have these schools every way well provided for, as was felt and manifested in England, respecting the education of the Princess Charlotte. Does this seem to any one who hears me, extravagant? Why? Every child is a rational, moral, immortal being. He has therefore by his birth-right, in virtue of his humanity, as strong a claim to a true and full developement of all his physical, mental and moral nature, as had the daughter of the Prince of Wales. Nor is there a child in our country, however obscure his parentage, to whom we can point and with certainty say, he will never have it in his power materially, yes, vitally, to affect the welfare of the nation. Such is the genius of our civil institutions, that there is no one, who may not be so so placed that his act or word may do much for the weal or woe of the whole body politic. Some of the most momentous measures of our state and national governments have been decided by the votes of one or two individuals. In the decision of the Missouri question, two votes only en-

larged the borders, and riveted the curse of slavery upon our country. And it is, I believe, susceptible of proof, that the war with England in 1812 would not have been waged, but for the vote given in a passion, by an obscure individual in Rhode Island. That vote effected the election of that one member of the United States Senate, to whose vote, at an important crisis, may be ascribed the subsequent decision of the Senate, to plunge our country into the horrors and vast expenditure of that useless conflict.

Although it may be true, that nineteen out of twenty of our youth may never be called to any public offices, all may take part in conferring offices upon worthy or unworthy men; all may be called to judge of the conduct of public functionaries; to decide between rival candidates; to set up, or to put down whom they will; and this, although unhappily it is by many so lightly esteemed, is a responsibility scarcely less momentous than that of official station. He surely is not worthy to exercise the prerogatives of a freeman, who does not hold his right of suffrage most sacred—too sacred to be exercised in a passion—too sacred to be prostituted to a party, any more than to the will of a single usurper! He is not fit to have the right of suffrage, who does not hold his prerogative in so high esteem, that he will never use it but upon his own full persuasion of the propriety of his vote. Yet thousands in our country have this right of suffrage, who know not, and care not, how they use it; thousands, who seem to value this right only so far as it may subserve their selfish purposes, or the aggrandizement of their political party. There is no power, there ought

not to be any power, to take this right of suffrage away from the people; but the community should be left, as it is left, to suffer all the evil consequences flowing from the misuse and abuse of this right, until adequate provisions shall be made for the intellectual and moral culture of all the people.

It is manifest that the calm independence, the stern integrity, the enlightened patriotism, on which the stability of our civil institutions depends, are excellences which can be the product only of a wise culture of the minds and hearts of the people, in the forming period of life. If the community would avail itself of the intellectual and moral power within its embrace, it must multiply, it must elevate, purify and quicken our common schools. If the community would show due respect to itself, it must show respect to the individuals who compose it. The whole body politic has a deep concern in the intellectual and moral developement of every one of its members.

Did our fellow citizens but take this view of our civil condition, how would our common schools rise in their esteem! What necessary expenditure for their improvement, would be withheld, or grudgingly bestowed? How careful would the guardians of this great social concern be, in the selection of teachers; and how highly would those be honored, who faithfully and wisely discharged the duties of this most important office!

Whether we realize it or not, the most important trust we have to commit to others, is the care of our children, —the most momentous of all our social concerns is the education of our children. Who, that has any forecast,

can look upon the rising generation, without heartfelt solicitude? Out of these infants and joyous youth are to arise the wise and good men and women, that shall bless,—and the ignorant and vicious men and women, that shall curse the coming age. Can any one be indifferent whether they shall turn out to be of the one class or of the other? Because a few years will intervene before their characters shall be unfolded—because the change from infancy to manhood will be gradual, let it never, for a moment, be forgotten, that a momentous change is coming to all children that live. In every infant there are the rudiments of a man.

When we look at a flower—see its calix filled with petals of exquisite form, of the most delicate texture, of diverse colors so rich and nicely blended, that no art can equal them,—and withal perpetually diffusing a delicious perfume, we can hardly believe that all this variety of charms was evolved from a little seed, not bigger than the head of a pin.

When we contemplate a sturdy oak, that has for a hundred years defied the blasts of winter,—has spread wide around its sheltering limbs, and has seemed to grow only more hardy the more it has been pelted by the storms, we find it difficult to persuade ourselves that the essence, the elements of all this body and strength were once concealed in an acorn. Yet such are the facts of the vegetable world. Nor are they half so curious and wonderful as the facts which are disclosed in the history of the human mind and heart.

Here is a man, now master of twenty languages, who can converse in their own tongues with persons of as

many different nations,—whose only utterance thirty years ago, was very much like, and not any more articulate than the bleating of a lamb. Or, it may be, that he, who could then send forth only a wailing cry, is now overwhelming the crowded forum, or swaying the Congress of the nation by his eloquence, fraught with surpassing wisdom.

There is another, who can conceive the structure, and direct the building of the mighty ship that shall bear an embattled host around the world; or the man, who can devise the plan of a magnificent temple, and guide the construction of every part, until it shall present to the eye of the beholder a perfect whole, glowing with the unspeakable beauty of symmetrical form. And here is a third, who has comprehended the structure of the solar system. He has ascertained the sizes of the planets, and at what precise moments they shall severally complete their circuits. He has even weighed the sun,—measured the distances of some of the fixed stars,—and foretold the very hour, “when the dread comet,” after an absence of centuries, “shall to the forehead of our evening sky return.” These men are the same beings, who, thirty years ago, were puling infants, scarcely equal in their intelligence to kittens of a week old.

There, too, is a man who sways the destiny of nations. His empire embraces half the earth, and throughout his wide domains his will is law. At his command, hundreds of thousands rush to arms, the pliant subjects of his insatiable ambition, ready to pour out their blood like water at his bidding. He arranges them as he pleases, to execute his purpose. He directs their movements, as

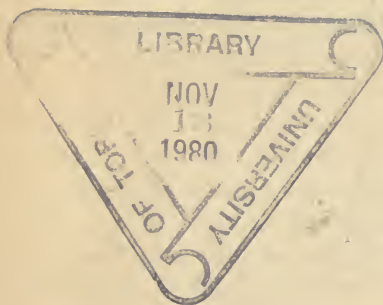
if they were the creatures of his hand. He plunges them into battle, and wades to conquest over their dead and mangled bodies. That man, the despotic power of whose mind overawes the world, was once a feeble babe, who had neither the disposition nor the strength to harm a fly.

On the other hand, there is one who now evinces unconquerable energy, and the spirit of willing self-sacrifice in works of benevolence. No toil seems to overbear his strength. No discouragement impairs his resolution. No dangers disarm his fortitude. He will penetrate into the most loathsome haunts of poverty or vice, that he may relieve the wretched, and reclaim the abandoned. He will traverse continents, and expose himself to the capricious cruelty of barbarous men, that he may bear to them the glad tidings of salvation. Or, he will calmly face the scorn and rage of the civilized world, in opposition to the wrong, however sanctioned by custom or hallowed by time; or march firmly to the stake, in maintenance of the true and the right. This man, a few years ago, might have been seen crying for a sugar-plum, or quarreling with his little sister for a two-penny toy.

And who are they that are infesting society with their daring crimes—scattering about them “firebrands, arrows and death;” boldly setting at defiance the laws of man and of God? Are they not the same beings that a few years ago were children, who, could they have conceived of such deeds of darkness as they now perpetrate without compunction, would have shrunk from them instinctively with horror?

These surely are prodigious changes, greater far than

any exhibited in the vegetable world. And are they not changes of infinitely greater moment? The growth of a mighty tree from a small seed may be matter for wonder—for admiration; but the developement of a being, capable of such tremendous agencies for good or for evil, should be with us all a matter of the deepest concern. Strange—passing strange, that it is not so! Go through the community and you shall find hundreds ready to adopt the best plans for the culture of vegetables, or fruit trees, where you will find one who is watching with due care over the growth of his immortal child.











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